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COLLECTIONS

RELATIVE TO

SYSTEMATIC RELIEF

OF THE

POOR,

AT DIFFERENT PERIODS, AND IN DIFFERENT COUNTRIES:

WITH

OBSERVATIONS ON CHARITY,

ITS PROPER OBJECTS AND CONDUCT,

AND

ITS INFLUENCE ON THE WELFARE OF NATIONS.

by John Duncan.

PRINTED BY

RICHARD CRUTTWELL, ST. JAMES'S-STREET, BATH;

AND SOLD BY

MURRAY, ALBEMARLE-STREET, LONDON.

1815.

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COLLECTIONS ON CHARITY, &c.

OUR duty towards our neighbour, the knowledge of which is called the Science of Ethics, is founded on our duty towards GOD. From his conſtitution of our being we derive our ſympathy, our benevolence, our ſenſe of fitneſs, or of juſtice, or of truth; our prudence, our ſelf-love, our reaſon, and whatever elſe the partial views of theoriſts can poſſibly aſſign as the fundamental principle of moral action. From his conſtitution of our being proceed all moral as well as all phyſical relations. We clearly perceive, no doubt, the relation between our lungs and the air, between our muſcles and our bones, between thoſe of the jaw and the teeth, between theſe and the organs of deglutition, of digeſtion, of ſecretion, of abſorption; between veins and arteries, arteries and lungs, between all and the heart. The relations between perceptions and ſenſations, between the latter and appetites, between theſe and the affections of pleaſure and diſpleaſure, between thoſe and memory, between memory and emotions, paſſions, habits, tempers, faculties, and energies, are not leſs manifeſt. Our neceſſary dependence on each other for our general well-being; the relations between appetites, emotions, and ſexual attractions, between

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beauty and love, between the love of parents and the love of children and of kindred, between the love of theſe and that of birth-place and of country, are equally apparent. Innumerable are the relations between wants and qualities adapted to ſatisfy them. Varieties of ſituation, of condition, of habit, are attended with various and even oppoſite wants; yet theſe ſupply to each claſs both impulſe and facility to relieve thoſe of another. The weak require the aid of the ſtrong; but the continued gentle operation of the weak has often a value above force. The ſlow have need of the active; but deliberative perſeverance may prevail over vehemence. The reſolute needs the devices of the ingenious; the quick combiner, the calm ſcrutiny of the patient inveſtigator. The rich and the poor have very different wants, and poſſeſs mutual means of contributing to the welfare and happineſs of each other.

Society is the pre-ordained and inevitable reſult of the reagencies of mutual wants. The inequality of conditions in ſociety may be inferred, argumentatively, as the neceſſary conſequence, or deduced, hiſtorically, as the known reſult of the inequality of bodily and mental powers.

The great Being who ordained thoſe mutual wants by which reaſoning creatures are impelled to ſocial union, has alſo ordained the modes of action requiſite to the production of that beneficial reſult which is fought to be attained by ſuch union. It is generally expedient, that each ſhould ſo contribute to promote the well-being of another, that the welfare of all may reſult from ſuch combined exertion. In what manner each may beſt exert his faculties to the promotion of the general welfare, in conformity to the laws of his Creator, natural or revealed, is a queſtion extending to all moral relations; one branch

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of which is ſelected as the ſubject of the preſent inquiry, which will be principally directed to the duties of the rich toward the poor.

Duty is a courſe of conduct due or owing from one intellectual being to another. The principle of ſympathy, a ſuppoſed inſtinctive ſenſe of right, or the judgment requiſite to an apprehenſion of propriety or utility, will equally accord with the injunction of JESUS CHRIST,—"Whatſoever ye would "that men ſhould do to you, do ye even ſo to them." An obſcure idea of mutual intereſt may enforce a general aſſent to the claim of mutual duty; but the aſſent to the claim is not an adequate motive to the performance. Philoſophers have endeavoured to prove, by partial arguments, a moſt unqueſtionable truth,—that virtue is the purſuit of man's true intereſt. But the arguments which are derived only from the mutual intereſts of men are inadequate, becauſe they cannot be applied, with promptneſs and certainty, to the determination of action. Mutual intereſts are undefined, perhaps undefinable. The conſequent good which each might hope to derive in this world from doing to another as he might wiſh another to do to him, is by no means, in many caſes, ſo clear as to furniſh a ſufficient impulſe to right action. If each could ſee correctly the exact limits of his own true intereſt, and that of every other, this knowledge might probably ſupply an adequate motive to all moral conduct. But ſuch ſagacity does not belong to man, therefore it cannot ſupply the motive. The deſire of immediate ſelf-indulgence is a powerful and univerſal motive to action. The courſe of conduct which it ſuggeſts is commonly adverſe to the welfare of others, and of the community. The proſpect of contingent earthly advantage is notoriouſly inadequate to control it. All

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ſyſtems, therefore, which ſuggeſt motives to moral action, derived ſolely from a view of the mutual relations of mankind, are defective. But they are not merely defective, from the inadequacy of the motive; they are ſtill more ſo from the imperfect view which they take of thoſe intellectual relations, from whence it was clear that ſuch motive could only be deduced.

If it be demonſtrable, that the great Author of nature has ordained man for the ſocial ſtate; it follows, that no view of ſocial relations can be complete, which does not comprehend the fundamental relation of each individual, and of ſociety at large, to the Omniſcient and Omnipreſent GOD. A due regard to this relation, though it may not ſuggeſt the preciſe courſe of conduct in each caſe which prudent deliberation may ultimately approve, will ſupply the only adequate motive to control, in the firſt inſtance, the deſire of ſelf-indulgence; ſecondly, to direct the attention to the inveſtigation of the duties belonging to the ſtate to which we muſt perceive ourſelves impelled by the irreſiſtible law of our Creator; and thirdly, to urge us to the performance of thoſe duties, on which we cannot fail to conclude that our own welfare, and that of other created beings, muſt depend.

The law delivered by JESUS CHRIST bears this ſupreme mark of divinity, it bids us refer every act to one unchanging teſt. It directs us to inquire, how does this act appear at this moment in the view of the Supreme Ordainer, of the "Father that ſeeth in "ſecret?"

The permanent diſtinction of claſſes in ſociety, of the rich and the poor, is recognized throughout all parts of the ſacred writings; and the rich are repeatedly exhorted to give abundant alms to the poor.

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" Thou ſhalt not harden thine heart, nor ſhut thine " hand from thy poor brother; but thou ſhalt open " thine hand wide unto him, and ſhalt ſurely lend " him ſufficient for his need in that which he " wanteth. For this thing the LORD GOD ſhall " bleſs thee in all thy works. For the poor ſhall " never ceaſe out of the land: therefore, I command " thee, thou ſhalt open thy hand wide unto thy " brother, to the needy in thy land."

" When thou makeſt a feaſt, call the poor, the " maimed, the lame, the blind; and thou ſhalt be " bleſſed, for they cannot recompenſe thee; but " thou ſhalt be recompenſed at the reſurrection of " the juſt."

" Let thy alms be in ſecret; and thy Father " which ſeeth in ſecret, Himſelf ſhall reward thee " openly."

But the natural law which impels us to ſocial union, not only points out the mutual duties neceſſary to the general welfare, but alſo urges to the performance, by connecting good and evil, preſent and proſpective, in experience and in hope, with the obſervance and neglect of ſocial duties.

Detection in the act of evading, or of violating, a plain unqueſtionable duty, is univerſally attended with pain. The burning pang of ſhame, to eſcape from which life is often ſacrificed, follows the conſciouſneſs of ſuch diſcovery, as ſurely as one vital function conſtantly ſucceeds to another. Pride, vanity, ſenſuality, or thoughtleſs hilarity, may diſtract the attention, and beguile the pain; but they are ſubject to control from *ennui*, from ſickneſs, and from approaching death. The conſciouſneſs of a right performance of duties, of poſſeſſing, in conſequence of continual exertion, an improved power of ſelf-control, of contributing to the welfare of many,

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of increaſing the general good, of meriting and of obtaining fervent gratitude, the admiration of the accompliſhed, the reſpect of the wiſe, the love of the good, is univerſally attended with pleaſure. This adaptation of pleaſure and pain to certain acts dependent on our judgment and our will is a demonſtration, above all modes of ſyllogiſm, of the eternal immutable foundation of all moral duties. It warns us to obey the ordinance of the all-ſeeing Ordainer; who ſurely beholds the ſyſtem which exiſts but by his law; whoſe detection no ſecreſy can evade, no artifice deceive; whoſe approbation muſt ſurpaſs all human applauſe, as the wonders of his works exceed the limits of his creatures' faculties. A more extended view of our phyſical and moral relations ſuggeſts a confident belief, which the revelation of CHRIST confirms, that our relation to the Author of natural and moral order will not ceaſe with the diſſolution of our forms in death; but that our conduct in this ſtate of exiſtence bears relation to our deſtiny in another. That conduct which the order of nature ſuggeſts, the goſpel ſolemnly ſanctions and commands; and denounces to thoſe who violate the law, judgment after death; but to the obedient, happineſs in a life to come.

I have thus pointed out the true foundation of moral duty, with a view to impreſs on the minds of various perſons a conviction that, whatever be the theory of religion or of morals which their education or inquiry may induce them to adopt, the obligation is the ſame in all, unchangeable, and indiſpenſable.

It is, then, our duty towards GOD, as well as towards man, to promote the welfare of other men, according to our judgment and ability; duly applying our attention, our ingenuity, our knowledge,

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our ſtrength, and our wealth, to this purpoſe. It is, however, reaſonable, that this exertion ſhould be limited by ſuch a regard to our own comforts, as may ſecure us againſt any diminution of ſuch ability.

A perception that a thing ought to be done, or a law which commands it, does not neceſſarily ſuggest the mode in which it ſhould be performed. It is enacted, that an enemy ſhould be oppoſed; a marſh drained; a public building erected. The modes muſt be deviſed by generals, by engineers, and architects: and in order that their deſigns may be well executed, men muſt be trained and exerciſed in the ſeveral occupations. If the preciſe mode of conduct, which is preferable on all occaſions, were fully and clearly pointed out; occaſion for the exerciſe of reaſon would be wanting. This exerciſe of reaſon, to deviſe the beſt mode of performing an unqueſtionable duty, is neceſſarily the firſt ſtep toward the performance.

But all have not equal power to deviſe, for the faculties of minds are various. All have not equal leiſure to deviſe, for the conditions of ſociety are various. It is, then, the plain duty of thoſe who poſſeſs ſuperior faculties, and ſuperior leiſure, to devote ſuch faculties and leiſure to the aſcertainment of the modes moſt ſimply practical, and moſt widely beneficial.

A Moor purchaſes a number of ſlaves. Not knowing their language, he conducts them to a court ſurrounded with workſhops, and opening to a garden. He exhibits implements of ſeveral trades, and garden tools; points to cloth and leather; to ſciſſars, knives, thread, and other inſtruments; to wood marked with lines for the ſaw; to boards and planes: places a ſcythe on a graſs plot which requires to be mowed, a ſpade in unbroken ſoil. On one hand he ſhews comfortable apartments, with preparation for a repaſt:

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on the other, narrow dungeons, with whips and chains. He then departs, and leaves them to act according to their comprehension of his ſigns. He returns after an abſence of ſeveral hours, and finds that the cloth and leather is untouched; every implement remains where he had left it; neither ſawing, nor planing, nor digging, nor mowing, are performed. He ſends them to the dungeons, and provides coarſe and ſcanty fare. They cannot allege that their hard fare and bad lodging might not have been avoided, had they choſen to act according to the ſigns which they could not fail to underſtand. The Mooriſh maſter brings another party of ſlaves to the ſame place, makes the ſame ſigns, and departs as before. One preſently takes one implement, and one another; each according to his ſtrength or ſkill. The taylor's, ſhoemaker's, carpenter's, gardener's work is done. The Moor returns, ſurveys the work, and leads theſe ſlaves to the comfortable lodgings, and to the refectory. The former party ſee what paſſes, through the grates of their dungeons. They have now increaſed experience. Upon a ſecond trial, they will ſurely act like their induſtrious ſucceſſors. But of men, before whom Providence has placed wealth, and leiſure, and intellectual endowments; who know, from abundant experience, that the diſuſe of them is attended with *ennui*, the miſuſe with various miſery, and with ſelf-condemnation; who know that vice and luxury involve nations in ruin; who are fully aſſured that the labours of beneficence produce double bleſſings, both to the giver and the receiver; that induſtry and virtue render all ſocieties flouriſhing and happy; how few profit by experience! how few devote their time to the performance of manifeſt duties! Of men, with the goſpel of mercy in their hands, with its myſteries frequent in their mouths,

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how few imbibe the influence of its holy ſpirit, the ſpirit of ſanctifying charity!

It is not intended to advance a vague general complaint againſt the times, or to aſſert that benevolence is generally wanting. Perhaps no period, of equal refinement, luxury, diſſipation, and corruption, ever comprehended an union of ſo much benevolence with ſo much ſelfiſhneſs. The wand of charity divides the rock of avarice with a touch, and wealth flows forth like a torrent. Would that it could with equal facility diffuſe life over the deſert of indolence, and bring forth a healthful harveſt of activity, without the rankneſs of preſumption, and of zeal, without the groſs weeds of fanaticiſm.

The firſt duty of thoſe who poſſeſs wealth and leiſure, towards GOD the author of moral order, and toward ſociety, is the ſtudy of the beſt means of promoting the good of individuals, conſiſtently with that of the public.

Rules, founded on reaſon and experience, for the direction of prudence toward the aſcertainment and maintenance of the rights of individuals, of the public, and of the ſtate, in relation to other ſtates, compoſe the ſcience of legiſlation. Rules for the direction of the courage and activity of numbers, to purpoſes of attack and defence, conſtitute the ſcience of war. It is the duty of all who are, or who expect to become, ſtateſmen, to study the ſcience of legiſlation; and of thoſe who lead, or aſpire to lead in battle, to study the science of war. But rules for the direction of charity toward the production of the greateſt poſſible happineſs in all ranks of ſociety, have not been ſo carefully collected and arranged, as to obtain the name of ſcience.

As juſtice, reduced to rules, becomes the ſubject of legal ſcience; ſo charity, reduced to rules, may be

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conſidered as the ſubject of the ſcience of beneficence. This ſcience might have been ſuperfluous in patriarchal days, while yet the acknowledged ties of kindred bound man to man. When the Deity gave expreſs inſtructions to law-givers, and law-expounders, in every moral and political difficulty, the ſcience of ethics was unneceſſary.

The early adoption of the ſyſtem of ſlavery gave a modification to the relations of rich and poor, which made the number of independent poor much leſs conſiderable amongſt the nations of antiquity, with whom it ſeems to have prevailed univerſally, than amongſt thoſe of modern Europe, where it is now generally aboliſhed. Hence, beneficence to the poor, though generally recommended by the antient moraliſts, is not ſyſtematiſed, or reduced to practical rules for collecting and diſpoſing means, and for combining operations, to the attainment of a definite end. The ſphere of ſympathy was ſo circumſcribed by ſlavery, and ſo darkened by religious error, that theſe cauſes fully ſuffice to account for the tardy advances of moral ſcience, pointed out by Puffendorff, and his commentator Barbeyrac. Religious error has, in great meaſure, yielded to the day-ſpring of chriſtianity; and ſlavery has ſhrunk from its advances. Its operations, however, like the great changes of nature, though regular and conſtant, have been imperceptibly gradual and ſlow.

Plato, in the fifth book of his ideal Republic, introduces Socrates recommending the abolition of the practice of enſlaving captives taken in war, upon the obvious principle of reciprocal advantage. But his truths, intermixed with abſtruſe reveries, were not calculated to influence the practice of mankind.

The modification of ſlavery by ſacred law among the Jews might be ſuppoſed to have elevated their

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feelings, and to have enlarged their views in this reſpect above thoſe of other nations. It is probable, that ſome of the firſt and moſt zealous Jewiſh converts to chriſtianity were of the Eſſene ſect: whom Joſephus deſcribes as men of auſtere ſanctity, avoiding towns and crowds; ſeeking retirement even in the deſert; profeſſing perfect equality before GOD, with property in common; devoted to pious meditation. Theſe were ready prepared to receive the commandments which ſilenced the Phariſees and Sadducees.* Matt. xxii. "Thou ſhalt love the "LORD thy GOD with all thy heart, with all thy "ſoul, and with all thy mind. Thou ſhalt love thy "neighbour as thyſelf. Whoſoever ſhall exalt him-"ſelf, ſhall be abaſed, and he that ſhall humble "himſelf, ſhall be exalted?" Accordingly, an early effect of the progreſs of chriſtianity was the diſcontinuance of the practice of enſlaving captives.

"As it was the cuſtom of enſlaving captives taken "in war, that was probably the foundation, and "certainty the ſupport, for many ages, of this not "more iniquitous than impolitic ſyſtem; ſo it ſeems "that the diſuſe of the ancient practice of converting "captivity into ſlavery led the way to its ultimate "abolition."†

"Under the Saxon government, there were a ſort "of people in a condition of downright ſervitude; "belonging, both they and their children, and effects, "to the lord of the ſoil, like *the reſt* of the cattle or "ſtock upon it."‡ It ſeems that in the feuds of

* Chriſtianis in univerſum placuit bello inter ipſos orto captos ſervos, non fieri, &c. Sed et Eſſenis a quibus ortum primi Chriſtiani duxere. Grotius de Jure B. and P. l. iii. c. 7. et Annot.

† Sir T. Eden, State of the Poor. p. 6.

‡ Blackſtone, b. ii. c. 6.

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thoſe times, the poor, together with their children, were often ſeized by force, and ſold for ſlaves.* The villeins of the feudal ſyſtem reſembled the Spartan helotes, employed in ruſtic works of the moſt ſordid kind, their rugged maſters eſteeming war the only honourable employment. Theſe villeins were transferable by deed; and the lord might beat them with impunity, but not kill them.† So in the Jewiſh law, "if a man ſmite his ſervant "with a rod, and he die under his hand, he ſhall be "ſurely puniſhed; notwithſtanding, if he continue a "a day or two, he ſhall not be puniſhed, for he is "his money."‡

Villenage gave way to the progreſs of refinement, and to the reformation of religion; ſo that "when "virtually aboliſhed by the ſtatute of Charles II.§ "there was hardly one villein left in the nation. "Sir T. Smith, ſecretary to Edward VI., teſtifies "that he never knew any villein in groſs throughout "the realm; and the few villeins regardant that "were then remaining, were ſuch only as had be-"longed to biſhops, monaſteries, or other eccleſiaſtical "corporations, in the preceding times of popery. "For the holy fathers, monks, and friars, had, in "their confeſſions, and eſpecially in their extreme "and deadly ſickneſs, convinced the laity how dan-"gerous a practice it was for one chriſtian man to "hold another in bondage; ſo that temporal men

* Henry's Hiſtory of Great-Britain, v. iv. p. 340.

† "He was liable to ſome penalty, though generally but to a "ſmall one. Such ſlaves could acquire nothing but their daily "maintenance. This ſpecies of ſlavery ſtill ſubſiſts in Ruſſia, Po-"land, Hungary, Bohemia, Moravia, and other parts of Germany." —A. Smith, b. iii. c. 2, p. 88.

‡ Exodus xxi. 20. § Blackſtone, b. ii. c. 6, p. 96.

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"by little and little, by reaſon of that terror in their "conſciences, were glad to manumit all their villeins. "But the ſaid holy fathers, with the abbots and "priors, did not in like ſort by theirs; for they alſo "had a ſcruple in conſcience to impoveriſh and "deſpoil the church ſo much as to manumit ſuch as "were bound to their churches, or to the manors "which the church had gotten, and ſo kept their "villeins ſtill."

But ſlaves and villeins were ſecure from abſolute want. Seneca, ſpeaking of mutual kindneſs between maſters and ſlaves, ſays,* "there are ſome "things with which a maſter muſt provide his ſlave, "as food and clothing; but no one will call this "charity or kindneſs. Chryſippus ſays, a ſlave is "only a perpetual ſervant. Diogenes had a ſlave "who ran away.‡ The maſter was told where the "ſlave was to be found, but he would not be at the "pains to bring him back. 'If Manes can live "independent of Diogenes,' ſaid the philoſopher, 'I "ſhould be aſhamed not to be able to live indepen-"dent of Manes.' A family eſtabliſhment requires "great expenſe; food† is to be provided for many "ravenous ſtomachs, and clothing to be purchaſed."

"In Arabia, where every man who is not a maſter "is a ſlave, prompted by a regard for himſelf, as "well as by better motives, the ſlave is ſolicitous to "conciliate the regards of his maſter; who, influenced "by the ſame motives, is at equal pains to ſecure the "attachment and fidelity of his ſlave. The former

* De Beneficiis, c. 22. ‡ Seneca de Tranquillitate Animi, c. 8.

† "The experience of all ages and nations, I believe, demonſtrates "that the work done by ſlaves, though it appear to coſt only their "maintenance, is, in the end, the deareſt of any."—A. Smith, Wealth of Nations, b. iii. c. 2.

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" counts with confidence on the faithful ſervice of the " latter, as he in his turn does on the care and kind- " neſs of his maſter, and that at any rate he ſhall " never feel the want of food and raiment."

While the ſyſtem of villenage gradually ſunk into decay, the poor had recourſe to private charity for ſupport. " Though it appears, by the mirrour, " that, by the common law, the poor were to be ſuſ- " tained by parſons, rectors of the church, and the " pariſhioners, ſo that none die for default of ſuſ- " tenance; and though by the ſtatutes of 12 R. II. " and 19 H. VII. the poor are directed to abide " in the cities or towns where they are born, or ſuch " wherein they had dwelt for three years (which " ſeem to be the firſt rudiments of pariſh ſettlements); " yet till ſtatute 27 H. VIII. I find no compulſory " method marked out for the purpoſe. The mo- " naſteries were at this time their principal reſource; " and among other bad effects which attended theſe " inſtitutions, it was not, perhaps, one of the leaſt, " that they ſupported and fed a very numerous *and* " *very idle poor*, whoſe ſuſtenance depended upon " what was daily diſtributed in alms at the gates of " the religious houſes. But upon the total diſſo- " lution of theſe, the inconvenience of thus encou- " raging the poor in habits of indolence and beggary " was quickly felt throughout the kingdom, and " abundance of ſtatutes were made in the reigns of " Henry VIII. and his children, for providing for " the poor and impotent; which, the preambles to " ſome of them recite, had of late years greatly in- " creaſed. To provide in ſome meaſure for theſe " in and about the metropolis, Edward VI. founded " three royal hoſpitals; Chriſt's and St. Thomas's, " for the relief of the impotent through infancy and " ſickneſs; and Bridewell, for the puniſhment and

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" employment of the vigorous and idle. But theſe " were far from ſufficient for the care of the poor " throughout the kingdom at large; therefore, after " many fruitleſs experiments, by ſtatute 43 Eliza- " beth, overſeers of the poor were appointed in " every pariſh."*

But if the exiſtence of the ſyſtem of ſlavery or villenage made the neceſſity of a ſyſtematic eſtabliſhment for the relief of the poor and impotent leſs urgent than it ſeems to have become upon the abolition of ſuch practices; yet it is moſt certain, that the poverty of freemen was, during the prevalence of both, very abundant, and various modes were adopted, in different countries and at different periods, for its relief.

The neceſſity for mutual aid exiſts to a great extent in the moſt uncivilized period. The ſucceſsful hunter imparts to the leſs fortunate ſavage a portion of the produce of the chaſe. The earlieſt hiſtories of all nations exhibit various pictures of wretchedneſs dependent upon charity: the maxims of the earlieſt moraliſts, the dogmas of the miniſters of every diverſity of religion, the ordinances of legiſlators, from the earlieſt to the lateſt periods, have been directed to induce, to enjoin, to impel, thoſe who are bleſſed with a ſuperior ſhare of the enjoyments of life, to extend ſuccour to the poor and the afflicted.

Perhaps the beſt recommendation of any ſcheme for the advancement of any art or ſcience, or of any ſocial advantage, may be derived from a general view of former efforts directed to the ſame end, and from exhibiting, (if poſſible,) in the ſcheme propoſed, the good preſerved, which has prevailed in, and been common to, prior plans and undertakings;

* Blakſtone's Commentaries, b. i. c. 9, p. 359.

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the defects removed, and benefits supplied, which have relation to the original principles, but were unattainable by means originally adopted.

A short survey of different maxims and means, adopted in various times and countries, for the relief of the poor, although we should discover merely inadequate views and abortive experiments, may point to general principles, and possibly guide to some useful and practical conclusion.

Poor Laws, and Exhortations to Beneficence, of Moses.

It is a beautiful characteristic of the law of Moses, that its foundation is natural affection, which it continually stimulates to good, and supplies with bonds interwoven with every arrangement of social life. The love of kindred, and the love of their common country, are sanctified and enforced with all the energy of holiness. The decalogue consists of two strongly-marked divisions. The first is directed to the subjugation of selfishness, by elevating the mind of man to the contemplation of the great Spirit, the one pure GOD. The second commences by directing the benevolent affections to the nearest relative.

Servitude, as well as every other contract, is limited to the term of six years. "If thou buy "a Hebrew servant, six years shall he serve thee, "and in the seventh, he shall go out free for nothing. "If he came in by himself, he shall go out by him- "self; if he were married, then his wife shall go "out with him. If his master have given him a "wife, and she have borne him sons and daughters, "the wife and her children shall be her master's; "and he shall go out by himself." A maid servant who remains unmarried, is also to be set free without money. Deut. xxi.

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" At the end of every ſeven years, thou ſhalt " make a releaſe. Every creditor that lendeth " aught unto his neighbour, ſhall releaſe it : he ſhall " not exact it of his neighbour, or of his brother, " becauſe it is the LORD's releaſe. Of a foreigner, " thou mayeſt exact it again; but that which is " thine with thy brother, thine hand ſhall releaſe ; " *to the end that* there be no poor among you." Deut. xv. 1, &c. Our tranſlation is, " ſave when there is no poor " among you," which is not intelligible. The tranſlation above, is accordingly given in the margin. The Greek is " Οτι ουκ εσται εν σοι ενδεης :" and the Latin, " Quia non erit in te egenus." " For there ſhall not be a poor man among you."

In this ſabbatic year all agriculture was to be ſuſpended ; and all the ſpontaneous products of the earth to be left to the poor, the orphan, and the ſtranger. Exodus xxiii. 10. Alſo, Lev. xxv. 6. This fallowing may poſſibly have been ſerviceable to the ſoil. The regulation certainly tended to form provident habits; for the maintenance of the population during this year wholly depended on ſtores previouſly provided ; and the habit of proſpective care might have been ſecurity againſt times of dearth.

The fiftieth year, called Jubilee or Yobel, becauſe it reſtored every thing to its priſtine ſtate, provided alſo for the poor. " Ye ſhall hallow the fiftieth " year, and proclaim liberty throughout all the " land unto all the inhabitants thereof: it ſhall be " a jubilee unto you ; and ye ſhall return every man " unto his poſſeſſion ; and ye ſhall return every man " unto his family." Thus conveyances in fee to a man and his heirs for ever were forbidden ; and freeholds were only transferable for a period of forty-nine years. Jews are likewiſe forbidden to

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ſell themſelves as perpetual ſlaves; but they may engage to ſerve a ſtranger till the year of the next jubilee. This year always following a ſabbatarian year, was a year of no produce; and extraordinary exertion was requiſite to provide againſt it. "Ye "ſhall not ſow, neither reap that which groweth of "itſelf in it. If thy brother be waxen poor, and "hath ſold away his poſſeſſion, and have none to "redeem it; in the jubilee he ſhall return to his "poſſeſſion."

"If thy brother be waxen poor, and be ſold unto "thee, thou ſhalt not compel him to ſerve thee as a "bond ſervant, but as an hired ſervant; and he "ſhall ſerve thee unto the year of jubilee, and then "ſhall he depart from thee, both he and his children, "&c. Moreover, of the children of the ſtrangers "that do ſojourn amongſt you, of them ſhall ye "buy, and of their families: and ye ſhall take them "as an inheritance for your children after you to "inherit them for a poſſeſſion. They ſhall be your "bondſmen for ever: but over your brethren the "children of Iſrael ye *ſhall not rule with rigour.*" Leviticus xxi.*

"And if thy brother be waxen poor, and fallen "in decay with thee; then thou ſhalt relieve him: "yea, though he be a ſtranger, or a ſojourner; that "he may live with thee. Take thou no uſury of him, "or increaſe; but fear thy GOD; that thy brother "may live with thee. Thou ſhalt not give him thy "money upon uſury, nor lend him thy victuals for "increaſe. I am the LORD your GOD, which brought

* On this point, Wilhelm Zepper, in his *Legum Moſaicarum Forenſium Explanatione*, obſerves, "Though theſe civil laws now "ceaſe, yet the moral principle remains, that maſters and miſtreſſes "ſhould be mild and gentle with their ſervants; for ſhall the condi-"tion of thoſe, for whoſe ſake CHRIST died, be worſe than that of "thoſe who lived before his blood was ſhed for all?"

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" you forth out of the land of Egypt, to give you " the land of Canaan, and to be your GOD." Leviticus xxi. 35, 36.

This charge to charity, without uſurious reſerve, is delivered with peculiar ſolemnity, by the duplication of the admonition, and of the warning " I am " your GOD."

" If there be a poor man, of one of thy brethren " —thou ſhalt not harden thine heart, nor ſhut " thine hand from thy poor brother: but thou " ſhalt open thy hand wide unto him, and ſhalt " ſurely lend him ſufficient for his need. Beware " that there be not a thought in thy wicked heart, " ſaying, The ſeventh year, the year of releaſe is at " hand; and thine eye be evil againſt thy poor " brother, and thou giveſt him nought; and he " cry unto the LORD againſt thee: and it be ſin " unto thee. Thou ſhalt ſurely give him; and thine " heart ſhall not be grieved, when thou giveſt unto " him; becauſe, that for this thing the LORD thy " GOD ſhall bleſs thee in all thy works, and in all " that thou putteſt thine hand unto.* For the poor " ſhall never ceaſe out of the land: therefore I " command thee, ſaying, thou ſhalt open thine hand " wide unto thy brother, to thy poor, and to thy " needy, in thy land." Deut. xv.

" After a layman had paid his firſt tithes to the " Levites, he was obliged to ſet aſide a ſecond tenth, " or exchange it for an equivalent in money, with " an addition of a fifth part above the value; and to " bring this to Jeruſalem, and there make a feaſt, " and invite, beſides his friends and relations, the " prieſts and the Levites.—*Another tithe* was to be

* This may be reconciled with the former ſentence: " There " ſhall not be a poor man among you," by conſidering thoſe words as imperative,—Let not the poor continue in his diſtreſs.

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" ſet by, every third year, and be conſumed in " feaſts at home, to which they were obliged to " invite the Levites, the poor, fatherleſs, widows, " and ſtrangers. *Perhaps* this tenth differed in " nothing from the former, but only in this, that " one was ſpent at home every third year, and the " other at Jeruſalem on the other two years, being " a kind of Euchariſtical Agapæ, which the Jews " therefore called Moſher Oni, and the Greek " Πτωχοδεκατη, the tenth of the poor." Univ. Hiſt. vol. i. b. i. c. 7.

Gleanings were to be left for the poor. " When " ye reap the harveſt of your land, thou ſhalt not " make clean riddance of the corners of thy field " when thou reapeſt, neither ſhalt thou gather any " gleaning of thy harveſt: thou ſhalt leave them " unto the poor, and to the ſtranger. I am the " LORD your GOD." Lev. xxiii. 22. " And " thou ſhalt not glean thy vineyard, neither ſhalt " thou gather every grape of thy vineyard; thou " ſhalt leave them for the poor and ſtranger. I am " the LORD your GOD."

The Eſſenes, a philoſophical ſect among the Jews, are ſaid, by F. Joſephus, to have governed all their acts in this life, with a conſtant reference to another. " Theſe men are deſpiſers of riches: it is a law " among them, that thoſe who come to them muſt " let what they have be common to the whole order; " inſomuch that among them all there is no ap- " pearance of poverty." In general, " they do " nothing, but according to the injunctions of their " curators. Only theſe two things are done among " them, at every one's own free will; which are, to " aſſiſt thoſe that want, and to ſhew mercy. For " they are permitted of their own accord to afford " ſuccour to ſuch as deſerve it, when they ſtand in

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" need; and to beſtow food on thoſe that are in diſ-
" treſs. But they cannot give any thing to their
" kindred without the curators." Wars of the Jews, book ii. c. 8.

Syſtematic Beneficence in Ancient China. Confucius. Modern China.

The Jeſuits, who have tranſlated into Latin the " Maxims of Confucius," dedicated to Louis XIV., in the prefixed life, ſtate the philoſopher to have been born 551 years before CHRIST; and particularly extol his modeſty, in profeſſing that the doctrine which he delivers is not his own, but that of two admirable monarchs and legiſlators, Yao and Xun, who lived fifteen hundred years before him. Theſe monarchs are ſaid to have devoted their lives to GOD and the poor; " ut cælo ſervirent, et egentioribus " ſubvenirent." The hunger of my people is my hunger, ſaid Yao, and the ſin of my people is my ſin.*

The foundation of good government, ſays Confucius, is to be laid in the good conduct of domeſtic affairs. For how ſhall he exact rectitude from ſubjects, who has never obſerved, nor maintained it at home? " If the king has honoured his parents, " and the elders of his relatives, at home; the exam-
" ple of his obedience will influence his people,
" and inſure their reverence and ſubjection. If the

* The birth of Moſes is commonly ſaid to have been 1371 years before CHRIST. The reign of Yao is 2337 A. C.; ſomewhat prior to the ſuppoſed period of the erection of the Egyptian pyramids. It is not impoſſible, that the wiſdom, both of Moſes and of Yao, might be derived from the patriarchal fount. It is alſo poſſible, that the precepts of the Jewiſh lawgiver may have found their way to China, before the days of Confucius, and have been blended with thoſe of Yao and Xun.

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" king be humane and charitable toward the " orphans and the helpleſs of his houſhold, his " people will imitate his conduct, and every one " will be a cheriſher of the infirm and friendleſs." P. 25. b. i. A note adds, " Chriſtian Europe may " well admire the ancient piety of theſe heathens." Their books of offices make frequent mention of the practice of Yao and Xun, and indeed of other monarchs, to change their dreſs of ſolemnity, after the offering of ſacrifices, and to go about amongſt thoſe who were infirm from age, affording them, with their own hands, various kinds of aid: Nor was this aſſiſtance confined merely to the aged, for it is expreſsly ſaid to have been extended to all the wretched, to widows, to orphans, the dumb, the blind, the maimed, and the diſeaſed. " Let this rule " be the meaſure for your conduct to others. Re- " member what you wiſh others to do towards you, " or what you wiſh them not to do, they each and " all wiſh you to do, or not to do, towards them. " What you condemn in your ſuperiors, do not to " your inferiors; what you have noted hateful in " your predeceſſors, let not your ſucceſſors find " cauſe to blame in you; what you blame in thoſe " on your right, do not to thoſe on your left. In " a word, do not to another, what you would not " that he ſhould do to you. A prince, obſerving " this rule, will have one heart and one ſoul with " his people: he will be more juſtly ſtiled their " father, than their LORD." P. 26. l. i. " Let " a monarch limit his expenditure, taking away " ſuperfluous and uſeleſs occaſions of waſte. But " let him be bountiful to his ſubjects, who need his " aid, extending a paternal care, raiſing the afflicted " in want, in hunger, in ſickneſs, or other cala- " mity: ſo ſhall his ſubjects venerate and love him

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"as a father." P. 4. l. ii. Czu Cum, a disciple of Confucius, consults him, whether the piety or virtue of a rich man is to be estimated according to his alms. "It is not virtue," says Confucius, "unless "the principle or motive of action be holiness." "That sanctity, charity, or piety, which I require, "O my disciple, is a fixed habit or affection of the "mind, consonant with reason, whereby a man "wholly subjugates all selfish feelings, and becomes "ever anxious for the good of others; identifying "the good of his neighbour with his own, rejoicing "in his prosperity, and grieving for his adversity, as "if it happened to himself. This was the aim of "Yao and Xun; yet they owned that their efforts "were unequal to the accomplishment of this great "purification."

From these remarkable sentences it sufficiently appears, that a considerable revenue was applied to the relief of the infirm and needy in China in the earliest times; and the principles of charity were well understood.

Barrow estimates the population of modern China at three hundred millions, allowing two hundred and fifty-six persons to a square mile. They are subject to dreadful famines, by which "a whole province is "sometimes half depopulated; wretched parents are "reduced, by imperious want, to sell or destroy their "offspring, and children to put an end, by violence, "to the sufferings of their aged and infirm parents." These calamities he attributes, among other causes, to the division of land to all, that all may barely provide for themselves the articles of first necessity for subsist-ence. "There are no great farmers who store their "grain, to throw into the market in seasons of scarcity. "In such seasons the only resource is that of the "government opening its magazines: this is seldom

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" adequate to the wants of the people." " Although " in China the public law be not eſtabliſhed, of the " *jus trium liberorum*, by which every Roman ci- " tizen, having three children, was entitled to certain " privileges and immunities; yet every male child " may be provided for, and receive a ſtipend, from " the moment of his birth, by his name being en- " rolled on the military liſt." This may, perhaps, be not only a convenient mode of eaſing the burthen of large families to the poor, but may likewiſe prove to be the moſt effectual and leaſt oppreſſive method of raiſing recruits for fleets and armies.

M. De Paw, ſpeaking of the Jeſuits' account of the Chineſe population, obſerves, " Il faut que le " P. Parenin ſe ſoit convaincu, pendant le ſejour " qu' il a fait à la Chine, que la fureur de mutiler " les enfants eſt encore plus commune qu'on ne " pourroit le croire; puiſqu' il tache d'expliquer " par la comment Polygamie peutetre si fort en " vogue dans un pays où il ne nait certainement " pas plus de filles que de garçons. (Lettres Edi- " fiantes, 26 Receuil.) Mais comme preſque tous " les enfants qu'on y etouffe, qu'on y jette dans les " rivieres, où qu'on porte à la voirie, ſont des filles, " cela laiſſe ſubſiſter la difficulté dans ſa force; car " enfin on y maſſacre plus d'individus du ſexe " feminin qu'on n'y chatre de males.—Il y a à la " Chine une multitude d'hommes qui vivent dans le " celibat; on y compte plus d'un million de moines " dont la plupart sont Mendians, & dont il n'y a " aucun qui ſoit marié: les voleurs qui inondent les " provinces n'ont pas de famille: enfin les maitres ne " permettent pas le mariage aux eſclaves, et le nombre " des eſclaves eſt tres grand."

Barrow calculates that near nine thouſand infants are annually deſtroyed in Pekin alone. " It is

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"probable that extreme poverty and hopeleſs in-
"digence, the frequent experience of direful famines,
"and the ſcenes of miſery and calamity occaſioned
"by them, acting on minds whoſe affections are not
"very powerful, induce this unnatural crime, which
"common cuſtom has encouraged, and which is not
"prohibited by poſitive law. Almoſt all the in-
"fants that are expoſed are females, who are the
"leaſt able to provide for themſelves, and the leaſt
"profitable to their parents; and the practice is
"moſt frequent in crowded cities, where not only
"poverty more commonly prevails, but ſo many
"examples daily occur of inhumanity, of ſummary
"puniſhments, acts of violence and cruelty, that the
"mind becomes callous, and habituated to ſcenes
"that once would have ſhocked, &c."

"How weak in reality muſt be the boaſted filial
"affection of the Chineſe for their parents, who
"ſcruple not to be the murderers of their own
"children. Filial piety among them may be rather
"conſidered in the light of an ancient precept, car-
"rying with it the weight of poſitive law, than the
"effect of ſentiment."

"I am informed, that foundling hoſpitals do exiſt
"in China, but that they are on a ſmall ſcale, being
"raiſed and ſupported by donations of individuals;
"and their continuance is, therefore, as precarious as
"the wealth of their charitable founders."—Travels in China, c. iv.

The allotment of ſmall portions of land, by way of or in lieu of poor-rates, appears to promote a kind of ſtarving induſtry, which co-operates, with the cuſtom of infanticide, to force the growth of a moſt wretched population. Charity can never thrive amidſt cuſtoms, againſt which reaſon, not leſs than humanity, revolts.

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Charity amongst other ancient and modern Asiatics.

The beſt maxims and regulations of civil polity of the ancient Egyptians may, probably, be incorporated with the laws of Moſes. "Their laws are "highly commended by Strabo and Diodorus; and "it is none of the leaſt commendations of them, that "Solon and Lycurgus borrowed ſo many of their "conſtitutions from them, and for the prudent ma-"nagement of their government; as the continuance "of their ſtate ſo long in peace and quietneſs is an "invincible demonſtration of it; ſo the report given "of them in ſcripture adds a further teſtimony to it, "for therein the King of Egypt is called 'the ſon "of the Wise.' Isaiah xix. 11. Moses, probably, "excelled the moſt renowned of the Grecian phi-"loſophers in that very learning wherewith they "made ſo great a noise in the world, which was "originally Egyptian; as is evident in the whole "ſeries of the Grecian philoſophers, who went, age "after age, to Egypt to get ſome ſcraps of that "learning there, which Moſes could not but have "full meals of, becauſe of his high place, great "intereſt, and power in Egypt." Stillingfleet's Orig. Sacræ, b. ii. s. 7.

The laws and maxims of religion delivered to the Perſians by Zerduſht or Zoroaſter, in the days of Guſhtaſp or Hyſtaſpes, or of Darius his ſon, about five hundred years before CHRIST, were clearly borrowed from the Jewiſh code. Zerduſht appears to have been a pupil, aſſociate, or ſervant, of ſome Jewiſh prophet or prieſt, probably of Ezra. The maſs of ſingular extravagance, entitled Zendaveſta, tranſlated into French from the ancient language by

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Monſieur Anquetil du Perron, although very curious, ſeems leſs calculated to procure reſpect for the name of Zoroaſter, than the abridgement of his doctrines in modern Perſian, called the Sad-der, tranſlated into Latin by Mr. T. Hyde.* The exhortations to charity are frequent, but often accompanied with fantaſtic qualifications. The work is divided into one hundred chapters or gates, as the name Sad-der imports. Gate 21. "It is the duty "of the religious at all meal times to feed the faithful, that is to ſay, the virtuous and pious, but not "the vicious; for it is a principle of the true religion, "that to feed the hungry, with a pious motive, is an "act of high merit, if goodneſs in others, and not "ſin, be thereby promoted."

Gate 35. "When you eat bread, ſet apart three "mouthfuls for the dogs; and when your bread is "eaten, give theſe morſels to a dog, and beat him "not; for of all the poor creatures through land "or ſea, none is poorer than a dog."

Gate 25. "Abſtain from immoderate faſting; "for to be without food from morning to night is "not good, nor preſcribed by religion! Our faſting "conſiſts in this, to abſtain from ſin."

The latter has a plainneſs of good ſenſe, which ſeems to belong to a ſtructure of different character from that of the former gate.

Among the precepts of Zerduſht, relative to the duties of prieſts, enumerated in the Ancient Univerſal Hiſtory, vol. ii. b. 1, p. 79, is the following: "He (the prieſt) is to take the layman's tithe, i. e. "the tenth of all that he has, but not to his own

* Veterum Perſarum eorumque Magorum liber Sad-der, Interprete Thomâ Hyde, S. T. D. Ling. Hebr. in Univ. Oxon. Prof. Reg. &c. A collection of Canons and Precepts of Zerduſht, made by a Deſtur, or High Prieſt, in verſe.

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"uſe; for he is to conſider himſelf as the almoner of "GOD, who makes uſe of him only to diſpenſe to the "poor the tribute paid by the rich."

In the Alcoran, recommendations of charity occur frequently. The following is an entire chapter, the 117th.

"What thinkeſt thou of him who denieth the "future judgment as a falſehood? It is he who "puſheth away the orphan, and ſtirreth not up others "to feed the poor. Wo be unto thoſe who pray, "and who are negligent at their prayer; who play "the hypocrite, and deny neceſſaries to the needy."

In chap. 4. "Serve GOD; ſhew kindneſs unto "parents, and relations, and orphans, and the poor, "and your neighbour who is of kin to you, and alſo "your neighbour who is a ſtranger. We have "prepared a ſhameful puniſhment for unbelievers, "who beſtow their wealth in charity to be obſerved "of men."

Chap. 76. "The juſt ſhall drink of a cup of "wine, mixed with the water of Cafur (or cam-"phor), a fountain whereof the ſervants of GOD "ſhall drink. Theſe give food unto the poor, and "the orphan, and the bondman, for his ſake; "ſaying, we feed you for GOD's ſake only, we "deſire no recompenſe from you, nor any thanks. "Wherefore GOD ſhall reward them with a garden, "and ſilk garments; and youths, which ſhall con-"tinue for ever in bloom, ſhall go round to attend "them; and they ſhall be adorned with bracelets of "ſilver; and their Lord ſhall give them to drink of a "pure liquor, &c." Koran, by Sale.

Preliminary Diſcourſe, ſec. 4. "Kalif Omar "Ebn Abd'al Aziz uſed to ſay, that prayer carries "us half way to GOD, faſting brings us to the door "of his palace, and alms procure us admiſſion.

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"Hafan, the ſon of Ali, and grandſon of Moham-
"med, is related to have thrice in his life divided
"his ſubſtance equally between himſelf and the poor,
"and twice to have given away all he had.
"Alms, according to the preſcriptions of the Ma-
"hommedan law, are to be given of five things:
"1. of cattle, 2. of money, 3. of corn, 4. of fruit,
"5. of wares ſold. Of each of theſe a certain
"portion is to be given in alms, being uſually
"one part in forty, or two and a half per cent.
"But no alms are due for them, unleſs they amount
"to a certain quantity or number, nor until a man
"has been in poſſeſſion of them eleven months."

In modern Perſia* religious beggars appear to abound, encouraged by general indolence, ignorance, and ſuperſtition.

Mr. Morier, in his Journey through Perſia, &c. ſays, "A circumſtance connected with the more per-
"manent ſuperſtitions of Perſia occurred during the
"firſt part of our ſtay at Buſhire. A derveiſh
"ſettled himſelf for many days at the door of the
"aſſiſtant reſident's houſe, and did not quit it till
"he had extorted from the envoy a donation of ten
"rupees. Theſe men wander from place to place,
"and, as their demands are ſanctioned by long
"uſage, they levy, wherever they go, their eſta-
"bliſhed dues. Mr. Bruce told me, that on his
"firſt arrival a derveiſh came to him, and aſked him
"the ſum of ten piaſtres; he was refuſed, but he
"perſiſted that he would not depart till he ſhould
"receive it. He accordingly ſtationed himſelf at

* Les Aſiatiques devancerent les autres peuples. Ils eurent les premiers des eſpeces d'hopitaux, qu'on nomma Maraſtins. Rhazes etoit à la tete de celui de Bagdad; Sabur Ebn Schaled en dirigeoit en chef un autre; excepte les voyageurs et indigens, les malades n'etoient admis qu' en payant.—Magazin Encycl. Juillet 1813.

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"the door, and commenced his conjuring, crying "Hag, Hag, Hag, unceasingly for days and nights, "till he had worked himself up into a frenzy, in "which his cries became quite horrible. To get "rid of the nuisance, Mr. B. was glad at last to pay "the price which his tormentor originally charged. "Mr. Manesty, the East-India Company's resident "at Bussorah, was attacked more formidably, and "defended himself with more perseverance, but "without better success. A derveish asked for one "hundred piastres, and being of course refused, "settled himself at the door, and remained there two "years; when Mr. M. was forced to yield, and he "paid the sum required. Lord Teignmouth, in an "interesting paper in the Asiatic Researches, vol. iv. "p. 334, mentions a similar custom, (Sitting Dherna) "in a different religious order. Brahmins, even in "Calcutta, have been known to obtain charity or "subsistence from the Hindoos, by posting them-"selves before the door of their houses, with a "declared resolution to remain there until their so-"licitations should be granted. The religious men-"dicants of India have sometimes assembled in a "body of five thousand men."—A Journey through Persia, &c. by James Morier, esq.

Poverty was an object of early legislative notice in India. The maxims and regulations respecting it (as in the Zendaveſta) are mixed with a strange farrago of superstitious mummery. See the laws of Menu, son of Brahma, in the works of Sir W. Jones, vol. viii. on the mixed classes, and times of distress.

43. "The following races of Cshatriyas, by their "omission of holy rites, and by seeing no Brahmans, "have gradually sunk among men to the lowest of "the four classes: Paund'racas, Paradas, Pahlavas, "&c. All those men who sprung from the mouth,

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" the arm, the thigh, and the foot of Brahma, but " who became outcasts by having neglected their " duties, are called Dasyus, or plunderers. Their " abode must be out of the town. Their clothes " must be the mantles of the dead." [This seems to be an *ex post facto* denunciation, describing the existing state of the poor at the time.] " Their " dishes broken pots. They must roam from place " to place. Let food be given to them in potsherds, " not by the hands of the giver. Let them not " walk by night in cities." 75. " Giving to the " poor is among the six prescribed acts of the first- " born class." The Levite, the Destour, and the Brahman, have, doubtless, a common origin. 96. " A man of the lowest class, who through covetous- " ness lives by the acts of the highest, let the king " instantly banish." 101. " Should a Brahman, " afflicted, and pining through want of food, choose " rather to remain fixed in the path of his own duty, " than to adopt the practice of Vaisyas, he may " receive gifts from any person whatever; for by no " sacred rule can it be shewn that absolute purity can " be sullied." 104. " He who receives food, when " his life could not otherwise be sustained, from any " man whatever, is no more tainted by sin than the " subtil æther by mud." But, 109. " Among the " acts generally disapproved, namely, accepting " presents from low men, &c.; the receipt of pre- " sents is the meanest in this world, and the most " blamed in a Brahman after his present life." Yet in the next chapter on penance it is said, " These " nine (descriptions of) Brahmans (in sickness, on " a journey, desiring to maintain parents or a pre- " ceptor, &c.) let mankind consider as virtuous men- " dicants, called Snatacas; and to relieve their wants, " let gifts of cattle or gold be presented to them in

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" proportion to their learning." On Œconomicks. 190. " A twice-born man (a Brahman), void of true " devotion, and not having read the Veda, yet eager " to take a gift, ſinks down together with it, as " with a boat of ſtone in deep water." 226. " Let " each wealthy man continually perform the ſacred " rites: if he meet with fit objects of benevolence, " let him conſtantly beſtow gifts on them, both at " ſacrifices and conſecrations, to the beſt of his " power, and with a cheerful heart." 228. " Such " a gift, how ſmall ſoever, beſtowed on requeſt, " without grudging, paſſes to a worthy object, who " will ſecure the giver from all evil." 236. " Let " not a man be proud of his rigorous devotion; " having made a donation, let him never proclaim it; " by proclaiming a largeſs, its fruit is deſtroyed."

Maxims and Regulations, relative to Poverty and Charity, in Ancient Greece.

Individuals differ greatly in capacity, in quickneſs of ſenſibility, in power of attention, and conſequently in acquirement. Nations differ no leſs in theſe, and other phyſical and moral qualities. But theſe are differences of degree, not of kind. The ſame circumſtances, at different periods, and in different countries, will generally be found to operate as cauſes nearly in the ſame manner. Similar events excite ſimilar emotions; ſimilar wants lead to the adoption of ſimilar expedients. The moral maxims which ſympathy has approved in China or Peru will hardly be alien to the boſom of an Engliſhman. Want and infirmity belong to man in all ſtages of ſociety. Inſtinctive ſympathy, and probably ſome faint traces of primitive revelation, or ſupernatural inſtruction, prompt all men to deviſe means for their relief. Some barbarians are ſaid to deſtroy the

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ſick and decrepit, to ſave them from the fangs of wild beaſts. Men oppreſſed by famine have agreed to ſacrifice a part of their number to preſerve the remainder. But ſuch inſtances of deſperate extremity afford no generally applicable exception to the obſerved influence of ſocial ſympathy. A ſimilarity of inſtitutions, having relation to circumſtances common to all nations, might be expected to occur in each, even if ſacred writings, and common tradition, did not point to a common origin.

A moſt ancient law of the Athenians commands* charity to ſtrangers. It is referred to Buzyges, who firſt taught the uſe of the plough. The temple of the Eumenides, and that of Minerva, and another conſecrated to Theſeus, afforded aſylum to diſtreſſed ſtrangers. In the market-place, was an altar to Mercy.† It is noticed by Diodorus Siculus, in a fine ſpeech of Nicolaus, an aged Syracuſan, pleading againſt a propoſal of Diocles to ſlaughter the Athenian generals their priſoners in cold blood, and contrary to the faith of their capitulation. The oration contains many pathetic paſſages, recommending mercy towards the afflicted. "Let not this praiſe be "denied to your country, O Syracuſans! wherever "its glory ſhall be recorded amongſt mortals, that "you have vanquiſhed the Athenians not only by "your arms, but by your clemency. It will thus "appear, that they who boaſt their ſuperiority in "civilization to all others, are eſpecially beholden "to your benevolence; and that the nation which "firſt conſecrated an altar to mercy, found mercy "itſelf in this city of Syracuſans." Diod. Sic. Bib. Hiſt. l. xiii. p. 559. This altar is ſaid to have

* Κοινωνειν κατα τον βιον υδατος ἡ πυρος.
S. Petiti, Leges Atticæ, p. 55. 557.

† Αθηναιοις δε εν τη αγορα—και Ελεου βωμος. *Pausanias.*

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been founded by the deſcendants of Hercules. It is nobly deſcribed by Statius, in lines which may be wiſhed to have proceeded from the pen of Virgil, that they might be more familiarly known.

Urbe fuit mediâ, nulli conceſſa potentum,
Ara Deûm; mitis poſuit clementia ſedem,
Et miſeri fecêre ſacram. Sine ſupplice nunquam,
Illa novo; nullâ damnavit vota repulsâ.
Auditi quicunque rogant; nocteſque dieſque.
Ire datum, et ſolis numen placare querelis.
Nulla autem effigies; nulli conceſſa metallo,
Forma Deæ; mentes habitare et pectora gaudet.
Semper habet trepidos. Semper locus horret egenis
Cætibus; ignotæ tantum felicibus aræ. *Theb. lib.* 12.

Moſt ſacred mid the ſacred city ſtands
An ancient altar, rais'd by Mercy's hands.
No God of high Olympus gives it name;
Hallow'd by woe, by woe advanc'd to fame.
Wretches from wretches catch the cheering ſound,
Proclaim its praiſe, and throng the ſhrine around.
Vainly by none is earneſt prayer preferr'd;
Egyptian, Greek, the free, the ſlave, is heard.
By night, by day, uncheck'd the crowd appears,
Groans are their off'rings, their libations tears.
Before no form of ſtone or bronze they bow;
A God of ſpirit hears the ſoul-fraught vow.
A God, whoſe aid no gilded gifts can lure;
His favour'd ſhrine, the hallow'd heart and pure.
Here mis'ry only bends; the calm and gay
Know not the fane, its vot'ries, or their way.

Here the diſtreſſed of various deſcriptions, ſtrangers and fugitive ſlaves, aſſembled, where ſacrifice was offered at the public expence, ἱερα τα δημοτελῆ.* The Athenian law was particularly indulgent to ſlaves. They might at any time become free, by paying a known ranſom: they might ſue their maſters for cruelty, and compel them by law to part with them to others. Freed ſlaves were bound to aſſiſt their proſtates, προϛάτης or patron; who, on their failure, might ſue them in an action, called

* Commentaries in Petit. Leges Atticos, p. 9. Ditto, p. 178. 179.

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δικη αποξασιου. He, on his part, was bound to aid them in diſtreſs.

Hoſpitality to diſtreſſed ſtrangers was the boaſt of Grecian cities at all periods; and no doubt was much abuſed by rambling mendicants. Even in the days of Homer, their tales were heard with diſtruſt, but their wants were relieved with readineſs.

Small is the faith the Prince and Queen aſcribe,
Replied Eumæus, to the wandering tribe;
For needy ſtrangers ſtill to flatt'ry fly,
And want too oft betrays the tongue to lie.* *Od. b. xiv. 145.*

Antinöus, the ſuitor, obſerves,

Enough of theſe our Court already grace,
Of giant ſtomach and of famiſh'd face. *b. xvii. 455.*
From all thou begg'ſt, a bold audacious ſlave;
Nor all can give ſo much as thou canſt crave. *535.*

But Ulyſſes replies,

The Gods aſſert the poor.

And ſome of the Court obſerve,

What if, in this low diſguiſe,
Wander, perhaps, ſome inmate of the ſkies.
They, curious oft of mortal actions, deign,
In forms like theſe, to round the earth and main;
Juſt and unjuſt recording in their mind,
And with ſure eyes inſpecting all mankind.† *580.*

Maſſinger, in the Virgin Martyr, probably without a thought of Homer, has,

"Look on the poor
"With gentle eyes, for in ſuch habits often
"Angels deſire an alms."

* Ulyſſes remarks, p. 18,

Πτωχω βελτιον εστι καλα πολλα τε και' αγρες,
Δαιλα πλωχευειν.

† Ovid introduces Jupiter declaring,

Summo delabor Olympo,
Et Deus humanâ luſtro ſub imagine terras.
Metam. l. i. 213.

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Eumæus ſays,

It never was our guiſe
To ſlight the poor, or aught humane deſpiſe;
For Jove unfolds our hoſpitable door;
'Tis Jove that ſends the ſtranger and the poor. *B. xiv. 65.*

The ancient Greeks had temples to Zeus Xenius, Jupiter, the ſtranger's friend, and Apollo Theoxenius; and ſacred rights are mentioned, inſtituted by Caſtor and Pollux Theoxenia, to ſuſtain hoſpitality to ſtrangers. Plato admoniſhes to protect ſtrangers of all kinds, τιμωῦ]ες ξενιον Δια, in honour of Jove, the protector of all.* At Athens and Sparta, there were public officers, called *proxeni* and *proſtatæ*, who provided *proxenia* for new comers. Xenophon, in his Anabaſis, mentions ſeveral cities which ſent *xenia*,‡ or proviſions, for the retreating Greeks: l. 5 and 6. Public eſtabliſhments for the reception of ſtrangers in Crete, called *andreia* or *fyſſitia*, with ſleeping apartments called κοιμητηρια, are mentioned by Athenæus; and *phyditia*, and *copides*, and *œela*, of a ſimilar nature, among the Lacedæmonians.† Pauſanias mentions

And wandering for the ſame purpoſe with Mercury;

Immenſa eſt finemq; potentia cœli
Non habet.
Jupiter huc ſpecie mortali, cumque parente
Venit Atlantiades.

Mille domos adiere; locum requiemq; petentes,
Mille domos clauſêre feræ; tamen una recepit.]
Metam. l. 8. 63.

* Προς γαρ Διος εισιν απανλες,
Ξεινοι τε, πτωχοι τε. Η. 38.

‡ See Gulielmi Stuckii Antiquitates Conviviales, l. i. p. 90.

Και ξενιῶ Διος πολλαι τιμαι και μεγαλαι.
Plutarch de exilio

† The public repaſts were called by the Cretans *andreia*, but the Lacedemonians ſtyled them *phyditia*, either from their ten-

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the temple of Æſculapius at Epidaurus, as a kind of medical eſtabliſhment, to which the ſick reſorted, apparently, indeed, rather for divine than human aid. But it ſeems that women who came pregnant, were not allowed to lie in there; nor was there any ſhelter, in which the dying might be received; and the grove of the God was not allowed to be polluted by death: but in the days of Pauſanias,† one Antoninus, a man of ſenatorial rank, raiſed buildings there for theſe purpoſes. "The poor," ſaysMenander, "are always deemed to be under the "ſpecial protection of the Gods."

Stobæus has made a large collection of complaints on poverty, and of conſolations under it, from numerous Greek writers. "A poor man," ſays Diphilus, "is of all the happieſt; no apprehenſion of "change for the worſe can torment him." "O "wretched poverty," ſays Theognis, "why, ſitting "on my ſhoulders, doſt thou debaſe my body and "my ſoul." He quotes Phintios, a daughter of Calli-

dency to friendſhip and mutual benevolence, *phyditia* being uſed inſtead of *philitia*, or elſe from their teaching frugality and parſimony, which the word *pheido* ſignifies. There were fifteen perſons to a table, or a few more or leſs. Each of them was obliged to contribute monthly about a buſhel of meal, eight gallons of wine, five pounds of cheeſe, two pounds and a half of figs, and a little money, to buy fleſh and fiſh. If any of them happened to offer a ſacrifice of firſt-fruits, or to kill veniſon, he ſent a part of it to the public table. *Plutarch, Life of Lycurgus.*

Cratinus, in Athenæus, ſays, ιχη
Παϲι τοις ελθουϲιν εν τη κοπιδι θοιναϲθαι καλως.
All comers feaſted nobly in the Copis.

† A. D. 170. Antoninus appears not to have been a chriſtian, for he built temples to Hygeia, and to Æſculapius, and Apollo. *Corinthiaca, lib. ii. p.* 135.

Ατι νομιζουϑ' οι πτηχες των θεων.
Menander, in Stobæo, ſerm. 93.

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crates, a writer on female temperance. "If a poor "man reaſon thus with himſelf, If I marry and fall "ſick, how ſhall my wife be maintained? I would "adviſe him not to marry."

Although it was conſidered as a ſacred duty to aſſiſt ſtrangers in diſtreſs, yet idleneſs and voluntary mendicity were, throughout all antiquity, ſufficiently ſcandalous. Under the almoſt military diſcipline of Sparta, all were employed, and all were publickly fed. In Egypt, by the laws of Athens, and of other Grecian cities, a man was pronounced unfit to live, who was not uſefully employed.* Yet the infirm poor were in no danger of ſtarving, nor were they under an abſolute neceſſity of ſeeking precarious ſupply from caſual charity. Every man of property had a number of poor dependents called *pelatæ*, Πελατ̃αι, or Θητες, ſimilar to the *clientes* of the Romans; the patron was either *proſtates* or *epitropos*: the latter ſeems to be a patron of ſuperior

* 4 *Ælian* 1. Cleanthes, the ſtoic philoſopher, is ſaid to have been brought to trial before the Areopagus, for living in idleneſs; and to have been acquitted, upon proof that he worked ſometimes for a gardener, and ſometimes for a woman who was a baker. *Di. Laert.* 7.

The Αργιας Δικη was very ſevere: by the laws of Draco, idleneſs was puniſhed with death. A ſlave who would not work, might ſtarve. Μη εξειναι αργον τρεφειν οικετην. *Petit. Com. in Leg. Att.* 185.

Plato of Laws, b. 11 Let no one be a beggar in our city; but if any one ſhall undertake to do ſo, collecting a livelihood by vain ſupplications, let the overſeers of the market drive him from the market; the officers of police from the ſtreets of the city. Let the country magiſtrates drive him from the country, even beyond our borders, that the ſtate may be purged of ſuch an animal for ever.

Iſocrates declaiming againſt democratic anarchy, and extolling the ancient adminiſtration of the republic, in the days of Solon, obſerves, that at then no one was in danger of ſtarving, no one brought ſhame on the city, by begging at paſſers in the ſtreets; but now, he adds, the craving poor exceed in number thoſe who poſſeſs the means of ſubſiſtence. *Iſoc. Orat. Areopag.*

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character.* If a man loſt his patron, he might ſeek another ſervice, or ſell himſelf as a ſlave. By a law† againſt the expoſure of children at Thebes, parents who could not maintain their offspring were commanded to bring them to the magiſtrates, who ſhould rear ſuch children as public ſlaves.‡ Slaves of the public, engaged in public works, appear to have been numerous in all ancient ſtates. Men falling into poverty from infirmity, which rendered it impoſſible to engage in ſervile occupation, might obtain public relief. Suidas ſays, "thoſe who were "approved by the ſenate, were allowed daily two "oboli; ſome ſay only an obolus; but Philochorus "ſays, nine drachmæ a month." Sacred feaſts were numerous: in the beginning of every month, feaſts of Hecate§ were placed in the ſtreets for the poor. At the Panathenæa, every Athenian colony contributed an ox. Feaſts of Theſeus gave occa-

* Petit. Com. in Leges Atticas, p. 181.

† Ælian. V. Hiſt. l. ii. c. 7.

‡ Æſchines, amidſt invectives againſt Demoſthenes, mentions a ceremony in which the children of thoſe who had died in battle, having been educated at the public expenſe, were preſented in complete armour (at full age) to the people in the Theatre of Bacchus. A herald proclaimed, that in return for their education at the public coſt, clothed in their panoply, they were ready to follow the ſteps of their fathers, to glory or death, for their country.

Προσελθων ὁ κηρυξ, και παρασησαμενος ἱερα ορθ.ανυς ως οι παιδες ησαν εν τω πολεμω τετελευτηκοῖες νεανισκυς πανοπλια κεκοσμημενυς, ἐκηρυτ'ε το καλλιστον κηρυγμα και προτρεπτικωτατον προς αρετην, &c. Κατα ΚΤΗΣΙΦΩΝΤΟΣ, των παλαιων Ρητορων λογοι. *Fol. H. Steph. p. 75.*

§ Ariſtophanes' Plutus. Cumberland's Tranſlation, p. 204.

Chremes. "You need only conſult Hecate, to know whether "wealth or poverty be preferable. She will tell you that the rich "ſend her every month a ſupper, but that the poor ſnatch it away, "before it is laid upon the table."

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ſion to public diſtribution. Add to theſe Chariſtia and Encœnia.* A portion, indeed, of moſt ſacrifices ſeems to have been allotted to the poor. But from

Chremes deſcribes an Athenian beggar. He addreſſes Poverty. "With what good canſt thou ſupply mankind, except blifters on "the legs from the public bagnio, fires, and the cries of half-ſtarved "children and old women! together with an army of lice, gnats, "and fleas, too numerous to be muſtered; which humming round "our heads torment us, awakening us, and ſaying, Ariſe or ſtarve. "Moreover, inſtead of clothes, we ſhall have rags; inſtead of a bed of "down, we ſhall have one of ruſhes, full of bugs, which will awaken "us out of the ſoundeſt ſleep; inſtead of a carpet, we ſhall have "a rotten mat; and inſtead of a pillow, we ſhall prop our heads "with a ſtone. As to our food we ſhall exchange bread for mallow "branches, and frumenty for the leaves of radiſhes. Our ſeats "will not be chairs, but the head of a broken jar; and laſtly we "ſhall be even compelled to uſe one ſide of a broken pitcher inſtead "of a kneading-trough."

Poverty. "You have not been deſcribing my life, but canting "forth the life of beggars."

* A ſpecimen of ancient mummers, going about on holidays to collect trifling charities, is preſerved by Athenæus. It may prove amuſing to obſerve their reſemblance to the chaunters at this day in honour of Biſhop Blaize, the ſaint of wool-combers, &c. and collectors of ſmall gifts on the eves of ſeveral holidays.—Athenæus Deipnoſoph. l. viii. c. 15, t. iii. p. 326, ed. Schweighauſer.

"Have the goodneſs, friend Ulpian, or any of you gentlemen "philologiſts, to explain the alluſion of Ephippius in the verſe "addreſſed to the Coroniſtæ, or Crow Mummers,

'To-morrow we'll dine on the veal of the crow.'

"It refers," ſaid Plutarch, "to a Rhodian cuſtom, which is par- "ticularly mentioned by Phœnix of Colophon, a writer of Iambics, "who deſcribes certain men going about to collect donations for "the crow, and ſinging or ſaying,

'My good worthy maſters, a pittance beſtow,
Some oatmeal, or barley, or wheat, for the crow;
A loaf, or a penny, or e'en what you will,
As fortune your pockets may happen to fill.

'From the poor man a grain of his ſalt may ſuffice,
For your crow ſwallows all, and is not over nice;
And the man who can now give his grain, and no more,
May another day give from a plentiful ſtore.

'Come, my lad, to the door, Plutus nods to our wiſh,
And our ſweet little miſtreſs comes out with a diſh.

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various fluctuations of circumſtances, bad ſeaſons, &c. great numbers were continually diſtreſſed.

She gives us her figs, and ſhe gives us a ſmile,
Heav'n bleſs her! and guard her from ſorrow and guile,
And ſend her a huſband of noble degree,
And a boy to be danced on his grand-daddy's knee;
And a girl like herſelf, all the joy of her mother,*
Who may one day preſent her with juſt ſuch another.
God bleſs your dear hearts all a thouſand times o'er!
Thus we carry our crow-ſong to door after door;
Alternately chaunting we ramble along,
And we treat all who give, or give not, with a ſong.'

And the ſong ever concludes,

'My good worthy maſters, your pittance beſtow,
Your bounty, my good worthy miſtreſſes, throw.
Remember the crow! he is not over nice,
Do but give as you can, and the gift will ſuffice.'

Chelidonizing, or ſwallow-ſinging, is another method of collecting eleemoſynary gifts among the Rhodians; of which Theognis, ſpeaking of ſacred rites practiſed at Rhodes, ſays, "the collection "of alms, which the Rhodians call Chelidonizing, takes place in the "month Boedromion, or Auguſt. It is ſo named from the cuſto-"mary ſong."

'The Swallow, the Swallow is here,
With his back ſo black, and his belly ſo white;†
He brings on the pride of the year,
With the gay months of love, and the days of delight.
Come, bring out your good humming ſtuff;
Of the nice tit-bits let the Swallow partake;
Of good bread and cheeſe give enough,
And a ſlice of the right Boedromion cake;
Our hunger, our hunger it twinges;
So give, and give quickly, good maſters, I pray;
Or we'll pull off the door from its hinges,
And egod! we'll ſteal young madam away,
She's a nice little pocket-piece darling;
And faith! 'twill be eaſy to carry her hence;‡
Away with old prudence ſo ſnarling,

* και τω γεροντι παιδι κουρον εις χειρας
και παιδι κουρην εις τα γονατα καθειη.

† Επι γαστρος λευκα κατωθεν μελαινα.

‡ μικρα μεν εστι ραδιως μεν αιρομεν.

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Money and corn were collected by public taxes for monthly distribution, Σιτηρεσιον εμμηνον.

Charitable distributions, analogous to the Roman *sportulæ*,* were called δειπνα εν σπυριδι, suppers in baskets: on these occasions meat, διανομην κρεως, and money, διανομην αργυρου, were given.

Friendly societies, for common benefit and support, appear to have been of ancient institution, called Εταιρειαι and Συσσιτια. At Naucratis, a city built in Egypt by the Milesians, were daily feasts celebrated in the Prytanæum,‡ a place dedicated to state affairs, from whence any one might obtain portions

'And toss us down freely a handful of pence.
Come, let us partake of your cheer,
And loosen your purse-strings so hearty;
No crafty old grey-beards are near,
But see, we're a merry boy's party,
And the Swallow, the Swallow is here!'

This benevolence, or voluntary contribution, was instituted by Cleobulus of Lindos, at a time when public necessity drove the Lindians to the expedient of soliciting a general subscription.

* *Sportula* is said to be derived from Σπαρτη a rush.—Dr. Potter considers δειπνα εν σπυριδι as rather corresponding with our Pic Nics than with the Roman *sportulæ*. Vol. ii. c. xvii. p. 355.

‡ Not only the famous Prytanæum at Athens, but all public places consecrated to feasting were called Πρυτανια. On the Κυνοσαργες hill, near Athens, was an ancient temple dedicated to Hercules, in which foundlings were educated at the public expense. "Quia vero nothus putabatur Hercules, ideo nothi qui neque pater-"no neque materno genere cives erant exercebantur."—Suidas. Κυνοσαργ. Plutarch, in the life of Solon, speaks of a law of Pisistratus for the public support of soldiers maimed in battle. In Suidas, Art. Πρυτανιο, is a short notice of Γηρωια at Athens dedicated to the maintenance of those who had grown old and infirm in the service of the public. Vitruvius mentions *Gerusiæ* applicable to the same purpose. "Crœsi domus quam Sardiani civibus ad requies-"cendum ætatis otio; seniorum collegio gerusiam dedicaverunt."—*Vitruv. Architectura, l.* ii. *c.* 8.

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of food, and allowances of wine, to carry home. Athens was at firſt divided into four tribes or wards; theſe were trebly ſubdivided into Τριτῦς, Εθνος, and Φρατρια; "and each of theſe into thirty Γενη, "or families. These were called alſo Ομογενες, "becauſe they participated of the ſame ſacrifices and "worſhipped the ſame Gods together." The number of the tribes were afterwards encreaſed to twelve. "The better to maintain a mutual correſpondence, "and for the promotion of good fellowſhip and "kindneſs amongſt them, they had public feaſts firſt "inſtituted by Solon, where they all met together, "and made merry. Theſe meetings were named from "the perſons aſſembled at them; if the whole tribe "came together, they called it δειπνον φυλετικον; "if only one φρατρια, it was δειπνον φρατρικον.† The frequency of theſe feſtive meetings was no doubt favourable to the poor, and they probably multiplied in proportion as the number of the poor increaſed, yet without any tendency to produce a diminution of the aggregate of poverty. The facility of obtaining caſual aid moſt probably produced an oppoſite effect, by relaxing induſtry.

The poor were chiefly Μετοικοι, ſojourners, who were ſubject to taxation; or freeborn citizens, who were under a neceſſity of ſerving for wages, Θητες or Πελατα. The natural effect of luxury, and of diſſolute morals, ſeems to be a general relaxation of uſeful exertion; and a conſequent rapid increaſe in the number of the poor. Alms, however, profuſely ſcattered from the tables of luxury, excite little gratitude, ever leſs in proportion as they are indiſcriminate. The continued augmentation of the maſs of craving poverty, in a correſponding ratio to

† Potter's Archæologia Græca, c. iii. p. 51.

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the ſloth and ſelfiſhneſs of the rich, is the diſeaſe which neceſſarily brings deſtruction on free ſtates; and was, no doubt, a great moral cauſe of the decline and fall of the Grecian republics.

Maxims and Regulations, relative to Poverty and Charity, in Ancient Rome.

Hoſpitality to ſtrangers was ſanctified by religious honour in Rome, as well as in Greece. The Ζευς ξενιος of the one was the Jupiter Hoſpitalis of the other.

Jupiter, hoſpitibus nam te dare jura loquuntur. *Virg. Æn.* 1.

Ante fores horum ſtabat Jovis hoſpitis ara. *Ovid. Met. l.* x. 224.

Teſtatus juſque fidemque
Hoſpitiique Deos. *Metam. l.* v. 45.

Cicero writes to his brother Quintius, "Non faciam "ut illum offendam ne imploret fidem Jovis hoſpitalis."

As the Greeks had buildings for the reception of ſtrangers, which Plato notices in his book of laws, called ξενωνες καταγωγαι, &c. by the Phrygians, ανδρωνες, and by the Cretans, κοιμητηρια, ſo the Romans had their edifices called *hospitalia;* of which we find this mention in Vitruvius, l. vi. "Let *domunculæ*, wings or pavilions, be built on "the right and left of the great manſion, for the re- "ception of ſtrangers; having ſeparate entrances, "and beds, and other convenient accommodations, "that they may not occupy the colonnades." This building is noticed by Livy, who ſays, Sextus Tarquin, when he paid his fatal viſit to Lucretia, was "poſt cœnam in hoſpitale cubiculum deductus."

"Nothing ſeems ſo truly accordant to the nature "of man," ſays Cicero, "as beneficence and libe-

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"rality. Yet much caution is requiſite for its di-
"rection. For it is needful to conſider, firſt,
"whether the benefit propoſed may not be ultimately
"injurious to the object of our benevolence; and
"ſecondly, whether it may not be injurious to others.
"Then prudence requires a due limitation of our
"bounties by the conſideration of our means; and
"finally, it is our duty to make a juſt eſtimation of
"the moral character of thoſe whom we are inclined
"to benefit.* Some exercise beneficence with ve-
"hement temerity, without judgment or limit,
"impelled by ardent imagination as by a ſtrong and
"ſudden gale. Bounties proceeding from ſuch a
"ſource are not, by any means, to be eſtimated ſo
"highly as thoſe which, proceeding from due deli-
"beration, are beſtowed with ſteady perſeverance."
Cicero de Off. l. i. 49.† Cicero's maxims on this ſubject are excellent. He ſhews the duty of conſulting the welfare of thoſe moſt nearly connected with us, and the natural expanſion of benevolent affection from the domeſtic circle; firſt to friends, then to our country, and finally to all mankind.
"Although every virtue excites us to admiration, and
"allures us to regard with affection thoſe who poſ-
"ſeſs it, yet juſtice and liberality above all muſt be
"acknowledged to produce this effect. What can

* That which GOD himſelf does, (ſays Seneca, c. xii of Benefits,) we are ſure is well done; and we are no leſs ſure that for whatſoever he gives, he neither wants, expects, nor receives any thing in return; ſo that the end of the benefit ought to be the advantage of the receiver; and that muſt be our ſcope without any by-regard to ourſelves. The perſon, the matter, the manner, and the time, are circumſtances abſolutely neceſſary to the reaſon of the action: there muſt be a right judgment in all reſpects, to make it a benefit.

† Plutarch (in his Sympoſiacks) ſays, it was a rule amongſt the Pythagoreans not to take a burthen from their fellow, but to help him to bear it. This was to exclude idleneſs.

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"be a firmer bond of love and union than a confor-
"mity of good dispositions. They in whom the
"same affections are found to reside, delight in each
"other no less than each in himself; and must be
"be in the way to attain to that point which Py-
"thagoras pronounces to be the perfection of social
"love, in which many become one. No doubt the
"best state of society must be that which is held to-
"gether by benefits spontaneously and mutually
"given and received, which at once diffuse mutual
"delight, and derive stability from such commu-
"nion."—*De Off. l.* i. 56.‡ No expression of philanthropic feeling can equal the pathetic lines of Juvenal, sat. 14.

Mollissima corda
Humano generi dare se natura fatetur
Quæ lacrymas dedit. Hæc nostri pars optima sensus.†
—— —— Quis enim bonus aut face dignus
Arcanâ, qualem Cereris vult esse sacerdos,
Ulla aliena sibi credat mala? Separat hæc nos
A grege mutorum, &c.

Nature who gave us tears, by that alone,
Proclaims, she made the feeling heart our own.
And 'tis our noblest sense—
For who, that to the purity aspires
Which Ceres for her secret rites requires,
Feels not for others' woes? This marks our birth,
Our great distinction from the beasts of earth. *Gifard.*

The line of Terence is become proverbial,

Homo sum, humani nihil a me alienum puto.

Cicero, as well as Seneca, admonishes that slaves should, on every account, from motives of humane fellow-feeling, no less than of policy, be treated with kindness. "Let us remember that justice is due "even to the lowest, even to slaves," *De Off. l. i.* 41.

† "Neque ullâ re longius abfumus a naturâ ferarum in quibus "inesse fortitudinem sæpe dicimus—bonitatem non dicimus."—*De Off. l.* i. 50.

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Of ſlaves, ſome were public, ſome private. The private were ſecure from want, while their maſters had the means of ſupporting them. The public, of courſe, were ſupplied from the public purſe. They formed a large body of poor; they were *libertini*: and were named after captured provinces from whence they came, or from maſters who gave them manumiſſion, or from conquering generals. "Quippe "late fuſum id corpus; hinc plerumque tribus, "decurias, miniſteria magiſtratibus, et ſacerdotibus "cohortes etiam in urbe conſcriptas." Tacitus, lib. xiii. They were ſcribes in public offices, meſſengers, lictors, criers, &c. Livy, lib. xxvi. "Scipio, after "the conqueſt of Carthage, enrolled 2000 men as "public ſlaves or workmen, with hopes of being "ſhortly ſet at liberty, if they would engage ſtre-"nuouſly in military occupations." Pliny writes to Trajan, "Shall I employ, as centinels or watchmen, "the public ſlaves of theſe cities, or give them a "military guard." Trajan replies, "Let us purſue "the practice of the province, and employ the public "ſlaves." A Roman public ſlave might antiently convey by will one half of his property. Theſe perſons acquired conſiderable fortunes in public ſecurities, and acted as notaries and as bankers; this was prohibited by a law of Arcadius and Honorius.

Titus Popma, de Operis Servorum, enumerates above one hundred different offices of private ſlaves. They appear to have received a payment, at the rate of four modii of corn by the month. The allowance was called *Demenſum et Diarium.* They differed in degrees, *diſcrimina quædam.**

"Sunt famulis ſplendorque ſuus." Claudian, l. i. in Eutrop. Servitude was ſoothed and relaxed by numerous holidays. Auguſtus treated his with a holiday on the birth-day of Servius Tullius, who was

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born of a female ſlave. On the Saturnalia, it is well known, the ſlave and his maſter changed places for a day;

Saturnalia dicam,
Feſtaque ſervorum cum famulantur heri. *Auſonius.*

A cuſtom of moſt humane origin. This feſtival was at firſt confined to one day in the year, (*Liv. ii.* 21.) but was afterwards extended by Caligula to five days. Anciently, any one might manumit, or give compleat freedom to, his ſlaves; but this was found, in proceſs of time, to be fraught with ſerious inconvenience. It brought an immenſe number of poor dependent on the public rates. "When many "worthleſs and profligate perſons, being freed by "their maſters, invaded the rights of citizens, "various laws were made to check the licenſe of "manumiſſion. No maſter was allowed to free by "his will above a certain number, in proportion to "the number which belonged to him; but he was "not allowed to give freedom to more than 100; "even though he poſſeſſed 20,000, which number "is ſaid to have been the property of ſome indivi-"duals." *Athen. Diepnos.* vi. 20. Hence Seneca ſpeaks of "vaſta ſpatia terrarum per vinctos colenda, "et familia bellicoſis nationibus major." *De Ben. viii.* 10.

The inſtitution of the relation of Patron and Client may be conſidered as an ancient poor law; of vaſt importance to the ſtate, as it tended to reſtrain the neceſſity of application for ſupport, to the public *purſe*; and of peculiarly intereſting character, as it

* Sive vicarius eſt qui ſervo paret, uti mos
Veſter ait, ſeu conſervus.
Hor. Sat. l. ii. ſ. 7. l. 79.

† Adams's Roman Antiquities, p. 40.

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exhibits the engagement of pride in the cauſe of humanity, and the humiliation of dependence almoſt removed by the force of mutual obligations. The conciſe view of it given in Adams's Roman Antiquities, p. 30, ſuits my purpoſe better than a longer detail. "That the patricians and plebeians might be connected "together by the ſtricteſt bonds, Romulus ordained "that every plebeian ſhould chuſe from the patricians "any one he pleaſed as his patron or protector, "whoſe client he was called, *quod eum colebat.* It "was the part of the patron to adviſe and to defend "his client; to aſſiſt him with his intereſt and ſub-"ſtance; in ſhort, to do every thing for him that a "parent is uſed to do for his children. The client "was obliged to pay all kind of reſpect to his "patron, and to ſerve him with his life and fortune "in any extremity." *Dionys.* ii. 10.

It was unlawful for patrons and clients to accuſe, or bear witneſs againſt, each other; and whoever was found to have acted otherwiſe, might be ſlain by any one with impunity, as a victim devoted to Pluto and the infernal gods. Hence, both patrons and clients vied with one another in fidelity and obſervance; and for more than 600 years we find no diſſentions between them. *Ibid.* Virgil joins to the crime of beating one's parent, that of defrauding a client. *Æn.* vi. 605. It was eſteemed highly honourable for a patrician to have numerous clients, both hereditary, and acquired by his own merit.* *Hor. Ep.* ii. 1. 103. *Juv.* x. 44.

Freed ſlaves became clients to thoſe by whom they were manumitted. "Patrons retained various rights "over their freedmen. If the patron was reduced

* As feudal lords were proud of the number of followers of various connexions, whom they could bring into the field, or reckon of their clan, owing homage, and claiming aid.

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" to poverty, the freedman was bound, in the ſame " manner as a ſon, to ſupport him, according to " his abilities. And if a patron failed to ſupport " his freedman when poor, he was deprived of the " rights of patronage." [No doubt as profligacy increaſed, the number of diſtreſſed patrons ſo deprived, and of diſtreſſed freedmen driven to ſeek ſupport from the public purſe, became very great.]

" If a freedman died inteſtate, without heirs, the " patron ſucceeded to his effects."

" Thoſe freedmen who proved ungrateful to their " patrons, were condemned to the mines (*ad* " *lautumas*); and by a law of the Emperor Claudius, " were reduced to their former ſlavery." *Suet. Claud.* 25. *Adams's R. A.* 42.

Clients, and others of inferior condition, were frequently not invited to partake in ſuppers or feaſts, but to receive a *ſportula*.*

The *ſportula*† was ſo called from little ruſh baſkets, in which cakes and prepared meats were at firſt diſtributed; afterwards, money to procure the food was given; and finally, the term was often uſed to ſignify any public or private bounty, or diſtribution of food or money.

The bounty which was at firſt extended to clients, and to humble friends, when individuals were enriched by the plunder of provinces, and Roman citizens ſurpaſſed all monarchs in wealth and magnificence, became a coveted object to crowds of various ſuppliants. The pomp of oſtentatious hoſpitality diſdained the toil of diſcrimination; the temptation

* Sometimes they were ſurpriſed by a *cœna recta*, when a *ſportula* was expected.

Promiſſa eſt nobis ſportula recta data eſt. *Martial.*

† Plautus in Menæchm.

Sportulam cape, et argentum. Eccum tres nummos habes.

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bore down the ſmall remains of independent dignity, and great numbers, who ought to have bluſhed at ſuch meanneſs, poſſeſſing themſelves abundance, condeſcended to mix with the multitude, and ſhare in the laviſhed profuſion. The rich joſtled the poor, and robbed them of their due. Juvenal ſays, Sat. i. 95,

Nunc ſportula primo
Limine parva ſedet turbæ rapienda togatæ.
Ille tamen faciem prius inſpicit, et trepidat, ne
Suppoſitus venias ac falſo nomine poſcas.
Agnitus accipies. Jubet a prætore vocari
Ipſos Trojugenas: nam vexant limen et ipſi
Nobiſcum. Da Prætori: da deinde Tribuno.
Sed libertinus prior eſt.‡

To how degraded a ſtate was the moral feeling reduced at this period. It is not to be wondered at, that ſuch a people were incapable of freedom. Dryden's tranſlation preſerves the force of the original:

Clients of old were feaſted; now a poor
Divided dole is dealt at th' outward door;
Which by the hungry rout is ſoon diſpatch'd;
The paltry largeſs too ſeverely watch'd
Ere given; and every face obſerv'd with care,
That no intruding gueſt uſurp a ſhare.
Known you receive; the crier calls aloud
Our old nobility of Trojan blood,
Who gape among the crowd for their precarious food.
The prætor's, and the tribune's, voice is heard;
The freedman joſtles, and will be preferr'd;
Firſt come, firſt ſerved, he cries, &c.

But‡ ſince our knights and ſenators account
To what their ſordid begging vails amount;
Judge what a wretched ſhare the poor attends,
Whoſe whole ſubſiſtence on thoſe alms depends.
Their houſhold fire, their raiment, and their food,
Prevented by thoſe harpies; when a wood

‡ Cum tu laurigeris annum qui faſcibus intras
Mane ſalutator limina mille teras?
Quid faciam, &c. &c. *Martial. Ep. lib. x.*

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Of litters thick beſiege the donor's gate,
And begging lords, and teeming ladies, wait
The promis'd dole. Nay ſome have learnt the trick,
To beg for abſent perſons; feign them ſick,
Cloſe mew'd in their ſedans, for fear of air:
And for their wives produce an empty chair,—
This is my ſpouſe, diſpatch her with her ſhare,
'Tis Galla,—let her ladyſhip but peep;—
No, ſir, 'tis pity to diſturb her ſleep.

Strangers received *xenia* and *apophoreta*, gifts of various kinds, according to their quality or their neceſſities: the poor, a bare ſupply of aid; perſons of ſome conſequence, an exhibition of the donor's ſplendour under the guiſe of hoſpitality.* *Teſſeræ* or tickets, of wood and ivory, were given to thoſe who had received bounty. Theſe were marked and broken; half being retained by the giver; the other half, when brought again, entitled the bearer to a certain allowance; the *teſſera frumentaria*, for meal; the *teſſera nummaria*, for money; and *teſſeræ hoſpitales*, in memory of extended hoſpitality.*

Summula ne pereat quâ vilis teſſera venit,
Frumenti. *Juv.*
Scabioſum teſſerula far, poſſidet, &c. *Perſius.*

Baths were articles of firſt neceſſity in Greece and Rome; they were among the firſt offerings of hoſpitality. Homer notices them in many places. "CHRIST reproaches the Phariſee,' *Luke vii.* 44, "Thou gaveſt me no water for my feet." Bethesda, or Beth-Cheſda, the houſe of mercy, appears to have been a public bath. Pool, in his Annotations, obſerves, that the erection of ſuch baths for the common people was an act of peculiar humanity; their complaints in hot countries requiring frequent bathing. Public baths were called *balneæ* and *thermæ*;

* Gul. Stuckii Ant. Con. l. i. 94.

† Stuckii, Ant. Con. de Balneis, p. 216.

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private, *balnea.** It is ſaid, that there were above eight hundred public baths, of different kinds, at Rome: among the chief, were thoſe of Agrippa.‡ *Dio. liii.* "Moriens Agrippa populo hortos et "balneum a ſe denominatum legavit, ut gratis "lavarentur." Nero conſtructed ſome of great extent.—*Martial, l. vii. p.* 33.

Quid Nerone pejus
Quid thermis melius Neronianis?

Spartian deſcribes the public baths of Caracalla. "Vixit diu in odio populi Antoninus quamvis et "veſtimenta populo dedit, unde Caracallus eſt dictus, "et thermas magnificentiſſimas fecerit."

It is well known that public games were very frequently, at all periods of the Roman ſtate, gratuitouſly exhibited to the people. The Circus Maximus, firſt built by Tarquinius Priscus, and ſurrounded with magnificent porticos by Julius Cæſar, is ſaid to have been a mile in circumference, and capable of holding, ſome ſay 150,000, ſome 380,000 perſons. Juvenal ſays contemptuouſly of the Roman people,

Duas tantum res anxius optat,
Panem et Circenſes.

The calendar of ancient Rome abounded in holidays no leſs than that of modern Rome. Sacrifices were commonly concluded with feaſtings. A part of the ſacred offerings were due as among the Jews,

* Caſalius de Urbe Roma, p. 314, c. xviii. &c.—"Talia et "tam exacte priſci Romani et aliæ Ethnicæ gentes servare conſue-"verant circa corporum ablutiones in balneis. Per ſanguinem "autem Chriſti expiatione deinde factâ in terris diminutæ plurimum "fuere hujusmodi ablutiones apud Chriſtianos, quoniam innatus "fœtor in corporibus hominum per baptiſmum pulſus receſſit: ut "apud Card. Baron, &c."—De Judæorum autem fætore refert Ammianus Marcell. l. i. Cum Marcus Imp. Paleſtinam pertranſiret, Egyptum petens, fœtentium Judæorum tædio percitus fuit, &c.—*Cas.* 321.

‡ Pliny, lib. xviii. c. 15.

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to the prieſt, a part was conſumed at home, and a part given to the poor.

Sacra tulere ſuam, parseſt data cætera menſis.
Ovid. Met. 11.

Septemviri Epulones were appointed to prepare the public ſacrifices and feaſtings. On ſolemn occaſions, eſpecially at funerals, a diſtribution of raw meat was made for the people, called *viſceratio*. But the grand ſupply for the wants of the Roman populace was the *frumentatio*, the public diſtribution of corn. This ſeems to be the bread which, Juvenal ſays, divided their affection with the ſports of the Circus.

To this purpoſe, *pro annonâ*, no doubt was applied a great portion of their numerous and heavy taxes; *vectigalia; portorium*, port duties; *decumæ*, tithes; *ſcriptura vigeſima hæreditatum*, a twentieth on inheritances, [a tax, which has this great merit, that it does not diminiſh any man's actually poſſeſſed property: our legacy tax is on the ſame principle, and might, perhaps, be uſefully extended to freehold property.] *Vigeſima quinta mancipiorum*, a twenty-fifth on ſlaves: *centeſima*, a hundredth on things ſold.

The collection and diſtribution gave employment to various public officers. The cenſors reviewed the populace, to aſcertain the number of thoſe to whom *teſſeræ frumentariæ*, corn tickets or bread tickets, were delivered.

The public diſtributions, *erogationes*, (ſometimes of food, ſometimes of money inſtead,) have been deſcribed very much at large by ſeveral writers, of laborious reſearch. See the Eſſay of Vincentius Contarenus de frumentariâ largitione, in Grævius's Theſaurus Antiq. Romanarum, v. viii.; in which he diſcuſſes the prior diſſertation of Juſtus Lipſius. The frumentation, corresponding to the Greek σιτηρεσιον,

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was gratuitous diſtribution of *annona*, annually collected food. This bounty* was of very ancient date, even from the firſt expulſion of the kings, and commonly managed to keep the people in good humour. Pliny, lib. xviii. refers the inſtitution to Manius Martius, the ædile. The diſtribution was one of the official employments of the ædiles. It ſeems that the contribution was originally voluntary, and the diſtribution arbitrary, at the will of the ſenate. This mode might ſuffice for Rome, while a ſmall town; but for Rome advancing to the proud title of queen of the world was impracticable. The tribunes of the people, ſeeking wealth and popularity by the meaſure, no doubt, but with ſufficient reaſon, demanded that the ſyſtem ſhould be defined and regulated by law, that the contribution ſhould no longer be precarious, and that the diſtribution ſhould be regular and conſtant. By a law, propoſed by Caius Gracchus, it was enacted, that the poor ſhould receive the diſtributed corn at a very ſmall price.‡ He alſo divided the public lands among the poor citizens, on condition that they ſhould pay a ſmall rent into the treaſury. The ſenate inveighed againſt him as a flatterer of the populace; but afterwards extolled Druſus, his chief opponent, who diſcharged the lands even of that acknowledgement. They alſo, to pleaſe the people, decreed that the corn diſtribution ſhould be gratuitous; limiting the monthly maximum to five *modii*. This allowance was called *menſtruum*. A daily diſtribution to the priſons was called *diarium*.

* It was at different times called *largitio*, *donativum*, *congiarium*, &c. and the diſtribution was ſometimes made by iſſuing *teſſeræ frumentariæ*; ſometimes a delivery of loaves, *panes gradiles*, the applicants aſcending ſteps to receive their *dole*, as ſeen on the medals of Liberalitates Auguſtorum.—*See Spanheim, v. ii. p. 531—533, and authorities there cited.*

‖ Plutarch's Life of C. Gracchus.

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It may be ſuppoſed that the price fixed by Gracchus was ſo ſmall as to have been little more than nominal; as Cicero ſays, in his oration for P. Sextius: "Frumentariam legem C. Gracchus ferebat. Repugnabant boni quod et ab induſtriâ plebem ad "deſidiam avocari putabant, et ærarium exhauriri "videbatur." And in 2 De Officiis: "C. Gracchi "frumentaria magna largitio fuit, exhauriebat igi-"tur ærarium." Another law for a corn diſtribution appears to have been propoſed by Marius; and another by L. Apulius Saturninus. This laſt, we learn from Cicero, was rejected, as tending to exhauſt the treaſury. The former law ſeems to have been ſuſpended at that time, U. C. 653. Confuſion prevailed during the conteſts of Sylla and Marius. Sylla died, U. C. 675. Till 680, the ſenate held out againſt the paſſing a new corn law; but a great effort was then made to obtain it, and the conſuls, C. Caſſius and Terentius Lucullus, paſſed one. The allowance, indeed, ſeems to have been at all times a ſcanty one, and the whole affair to have been miſerably conducted. In the ſpeech of Marcius, reported by Salluſt, we find objections to the principle of the law. "Theſe clamourers for "the corn law ſeem to eſtimate the value of our com-"mon liberty at the paltry price of their five *modii;* "a bare priſon allowance; enough juſt to keep a "man from ſtarving, but not to maintain vigour; "not to provide independence of other ſupply. "The idle, who might look for this as a maintenance, "would be wretchedly diſappointed." To anticipate the deſigns, and to counterbalance the popularity, of Cæſar, Cato, in 691, adviſed the ſenate to paſs an extended law for the public diſtribution. The ordinary annual expense appears, in Plutarch's life of Cato, to have been ſeven hundred and fifty

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thouſand aurei.* Julius Cæsar made a ſurvey of the lower claſſes, with a view of regulating the diſtribution. It was a ſubject worthy of his genius, but ſcarcely compatible with his ambition. Auguſtus, to conciliate the people with his aſſumption of imperial dignity, greatly increased the allowance, iſſued *teſſeræ nummariæ*, or money-tickets, and appointed a *præfectus frumenti*, or general overſeer. He beſides ſold out corn at reduced prices, and gave out that he had exhauſted two vaſt paternal eſtates‡ by his private liberality to the Roman people, (perhaps equivalent to above one hundred millions ſterling;) but Dio ſhews that his expenditure was, in fact, from the public purſe, and included the army payments. Nero made his burning the city a pretext for plundering the treaſury; and for a time demanded a ſmall payment to be made by or for each who ſhould receive the corn allowance, which in fact was a ſmall diminution of the aid to each. Under Trajan the diſtributions were profuſely great, and children were admitted as claimants, called *pueri alimentarii*. Books, containing liſts of thoſe entitled to receive the allow-

* "Pecuniæ vis effuſa quotannis in has largitiones quæ ſunt "DCCL aureorum millia. επειτε τον Συγκλητον αποκτειναι σίτησεσιν "αὐθις εμμηνον εξ ὧν δαπανης μεν επ' ἐικοσιαι πεντακοντα μυριαδες "προσεγινοντο τοις αλλοις ανηλωμασιν."—*Plutarch. Cato.*

"Singulæ Græcorum myriades mille aureis noſtris ſcutatis re-"ſpondent."—*Contarenus. Græv. v. viii. p.* 948.

‡ "Quanquam enim cum ſæpe alias Auguſtus tum ſupremo "teſtamento profeſſus eſt abſumpta a ſe in rempublicam duo pa-"terna patrimonia, et ſupra quaterdecies millies quod ex teſta-"mentis amicorum perceperat, (quæ minimum ſunt trecenties "quinquagies centena aureorum millia, vel ut nunc vulgó loquitur "quinque et triginta milliones;) arguitur tamen ſemel et iterum "mendacii a Dione, l. 46; ut qui militibus pecunias diviſent λογῳ "μεν οικοθεν ἐργῳ δε ἐ των κοινων, verbis de ſuo reapsé de publico."—*Vincent. Contareni, c. iii. Græv. v.* 8.

N. B. An *aureus* contained 146 grains; 42 were coined from a pound of gold in the days of Auguſtus.

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ance, were depoſited with the *præfectus annonæ*. Hadrian and Antoninus followed the example of Trajan. Fauſtina, the empreſs of Antoninus Pius, extended peculiar benevolence to the *puellæ alimentariæ*, charity girls, and inſtituted ſchools for their education; one of which, at Prænesſte, occupied a pavilion attached to the Temple of Fortune, one of the moſt magnificent of ancient edifices. (See *Monfauçon, v. ii. pl.* 19.) Some beautiful medals of Fauſtina bear on one ſide her portrait, and on the other, groupes of *puellæ fauſtinianæ*.—(See *Spanheim de præſtantia & uſu Nummiſm. Antiq. vol. ii. pl.* 19.) Lampridius, in his life of Alex. Severus, mentions ſimilar eſtabliſhments founded by that emperor, and entitled by him, in honour of his mother, *Puellæ Mammæanæ*.* In imperial Rome, the ſpring head of public benefit was to be traced to the emperor as to a mountain, which collected on its height the heavenly moiſture, to pour it down in fertilizing ſtreams over the ſubjacent nations. We have accordingly fine medals, recording the bounty of the Cæſars, Liberalitates Auguſtorum.—(*Spanheim, Ant. Num. v. ii. p.* 533.)

The bounty which policy deviſed, which ambition extended, and pride oſtentatiouſly vaunted, the advancing influence of Chriſtianity ſyſtematized.

The Roman *Valetudinarium* was an infirmary attached to the houſes of the rich for the uſe of ſick dependents, and poſſibly occaſional ſtrangers. The term is alſo applied to a military hoſpital. It has been ſaid, that no eſtabliſhment exiſted in ancient Rome on a more extended plan. But the expreſſion of

* This life is aſcribed, by a MS. in the Palatine Library, to Spartian. It is obſerved of Alex. Severus, p. 132, "Clamabat ſæpius, quod "a quibuſdam ſive Judæis ſive Chriſtianis audierat et tenebat; idque "per præconem quum aliquem emendaret dici jubebat; quod tibi "fieri non vis, alteri ne feceris."

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Seneca seems to mark a difference between a *valetudinarium* of a general nature, and one attached to a great man's house. "Si intrassem Valetudinarium "exercitatus et sciens, aut domum divitis, non idem "imperassem omnibus per diversa ægrotantibus." It, indeed, strictly opposes the *valetudinarium* to the house of the rich, therefore may signify that the disorders of the poor in the *valetudinarium* require a different treatment from those of the rich in the *domus*. Yet in epist. 27, he says, "tanquam in "eodem valetudinario jaceam de communi malo tecum "colloquor, remedia communico." This seems to refer to a kind of place in which he and his friend might have come together, without a total change of condition from freedom to slavery. I find, in Pitiscus's Lexicon, art. Valetudinarium, "Macer juris-"consultus inter munia tribuni recenset inspicere va-"letudinarios: Vegetius principum tribunorumque et "comitis, &c." It was the duty of a military tribune or military chief, whatever might be his title, to inspect the state of the sick soldiers in their infirmary.*

* Velleius Paterculus extols Tiberius, Pliny, Trajan, Tacitus, Germanicus, for their care in this respect. Hyginus, who lived under Adrian, and Vegetius, who lived under Valentinian II. give descriptions of military hospitals attached to camps. Hyginus also mentions *veterinarium* for the wounded and diseased cattle.

The first founder of a general poor-house, it seems, was the Emperor Alexis Commenus; combining an asylum for orphans, for maimed soldiers, and aged poor of every description.

In the eleventh and twelfth centuries, hospitals innumerable, for leprous patients, were established. "In Gallia non erat minimus "pagus, in quo non essent elephantiacorum hospitia."—*Fallop de Morb. Gall. p.* 664. Muratori speaks of their dedication to St. Lazarus, from whence Lazaretto and Lazaroni; but Volney thinks the name of the house and patient to be derived from El-hezar, a hospital for the blind at Cairo.

The Emperor Constantine dedicated great sums to the endowment of hospitals in his new seat of empire. Sampron and Eubulus, two rich Byzantines, employed their fortune in the like manner at the same time. The Emperor Julian followed his uncle's example,

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Whatever might be the care of the poor in ancient Rome, it is not to be doubted, that it was ſublimely extended, and for a long time, uſefully directed, by the early chriſtians. If any thing like a public hoſpital exiſted, of pagan conſtruction, either its peculiar title was merged in that of the temple to which it was attached, as the building of the ſenator Antoninus connected with the temple of Æſculapius, or it was of too humble a conſtruction to have attracted the notice of deſcribers of Rome and of Conſtantinople.* "But," ſays Dr. Ryan, (in his Hiſtory of the Effects of Religion on Mankind,†) "Mark the happy change wrought by chriſtianity "on the condition of all the diſtreſſed, in the courſe "of a few centuries! Conſtantinople alone, which "had not one charitable houſe (at leaſt no one is "mentioned, in the deſcription of public edifices, in "the firſt volume of Byzantine Hiſtory,) in the end "of the fourth century, contained afterwards above "thirty; for the accommodation of orphans, of found-"lings, of the ſick, of ſtrangers, of beggars, of per-"ſons in a leproſy, of the aged, and other perſons in "diſtreſs. Theſe houſes were called *orphonotrophia*, "*brephotrophia*, *noſocomia*, *xenodochia*, *lobotrophia*, "*pandochia*, *ptochia*, *ptochotrophia*, *penetotrophia*, *and* "*gerontocomia*; Greek words expreſſive of the purpoſes

and employed his phyſician Oribaſus for that purpoſe. The famed Beliſarius, after he had freed Rome from the Goths, conſtructed two magnificent hoſpitals. St. Jerome or Hieronymus mentions Fabiola, a Roman lady of the fourth century, as the firſt, who, having founded an hoſpital, devoted her whole time to attendance on the ſick.—*Mag. Encyclop.* 1813.

* Scrip. Byzantini, v. 1 and 22.; and Publius Victor de urbis Rom. regionibus.

† E. Ryan, D. D. Hiſt. &c. v. ii. 28. ‡ Scrip. Byzan. v. 21.

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" for which these houses were instituted.† As these " institutions did not exist in Greece before the esta- " blishment of christianity, these words do not occur in " lexicons for interpreting the ancient Greek authors, " but frequently in the writings of the Greek christians, " and in the glossaries which explain them.*" " Upon " the whole, it does not appear, that there was any " public place in ancient Rome for the reception of " the poor or sick, the widow or the orphan; " whereas, in the seventeenth century, there were " twenty-five magnificent houses in Rome for these " humane purposes. In ancient Rome, they had no " institutions for the support of orphans. [It ought, however, to be remembered that the Prætors were bound by the Attilian, Prætorian, and Titian laws, to provide proper guardians for all orphans.] " In " christian Rome, they had two for their support in " the last century." " In Saxony, and in the chief " cities of Spain and Italy, there were three religious " orders for the relief of distress, one of which was " called the Servants of the Deceased."‡ In France

† Regulations respecting them, are found in the Novellæ Constitutiones of Justinian. *Nov.* 131. *c.* x. *and c.* xv.

* Dr. Ryan's Hist. of Eff. of Rel. on Mankind, §. iii. 30.—This must be taken with some limitation, for Ξενων and *xenodochium* are of the same import; and *pandochium*, an inn, occurs in the gospel, and must have existed before, or the term could not have been understood.

‡ Rosini, lib. viii. c. 17. de Tutelis.—Medical men, however, received salaries from a public fund. Their duty was to attend on all the sick of a city. They were called *susceptores*, their patients *susceptι*. Guido Pancirollus, Tractatus de magistratibus municipalibus in Grævii Thes. Ant. Rom. " Medicos " quoque qui ægrotantes curarent, certo ipsis salario præstituto " conducebant; neque in hoc præses provinciæ interveniebat, " sed curiales ipsi quos morum probitate et artis peritia spectatos " cognovissent eligebant." See collections on this subject in a joint essay of M. Percy, Baron de l'Empire, &c. and M. Willaume, membre de la Legion d'Honneur, on this question. "Les anciens

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there was an order of females, devoted to nurſe-tending the ſick; concerning whom Voltaire exclaims, with wonder and ſatisfaction, "How noble "to ſee perſons of the tender ſex, and diſtinguiſhed "by birth, as well as by youth and beauty, ſtoop to "the meaneſt offices in the hoſpitals, for wretches "whoſe appearance is mortifying to human pride, "and ſhocking to humanity."

It cannot be a ſubject of wonder, that the divine ſpirit of mercy, which characterizes the goſpel, ſhould have cauſed the early chriſtians to abound in love, and in good works, toward the infirm and needy. The baneful influence of ſuperſtition could, however, ſo far pervert even this holy ſpirit, as to make it the means of cheriſhing much idleneſs in after times, greatly counterbalancing its benefits, from the abandonment of right reaſon.

Several parts of the New Teſtament, in addition to the parable of Lazarus, ſhew that mendicants were frequent at the gates of the temples, and the doors of the rich, and in the ſtreets. They choſe their convenient ſtations:* which, we learn from Juvenal,

avoient ils des établiſſemens publiques en faveur des indigens, des enfans orphelins ou abandonnés, des malades, et des militaires bleſſées; and s'ils n'en avoient point qu'eſt ce qui en tenoit lieu. *Millin Magaſin Encyclopedique. Juillet* 1813.

* The Sublician bridge, ſeems to have been a convenient place. Mendici in ponte Sublicio ſtipem petere ſolebant. *Seneca de vitâ beatâ. c. xv.*

De mendico male meretur qui dat ei quod edat aut bibat, nam et illud quod dat perdit, et producit illi vitam ad miſeriam. *Plautus in Trinummo.*

Codex Juſtiniani, lib. 11. tit. 25. De mendicantibus validis. Impp. Gratianus, Valentinianus, et Theod. A. A. A. ad Severum P. U.

Cunctis quos in publicum quæſtum incerta mendicitas vocaverit inſpectis, exploretur in ſingulis et integritas corporum et robur annorum: atque inertibus et abſque ullâ debilitate miſerandis

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were called contemptuouſly *proſeuchæ*, προσευχαι, mumping corners. They were characteriſed by the mat on which they lay, the ſtaff, the dog, and the bag for offals. Juvenal, praying for exemption from the beggar's lot, ſays,

Sit tuta ſenectus—a tegete et baculo. *S. ix.* 140.

And Martial, laughing at cynick philoſophers affecting the mendicant appearance—

Ne mendica ferat barbati prandia nudi. *l.* 14.
Dormiat et tetrico cum cane, Pera rogat. *Ep.* 81.

The very bag's, aſhamed to bear
The filthy ſcraps of beggar's fare;
And would diſcard, if it could ſtir,
The ragged rogue and ſhaggy cur.

Euſtathius, in a note on Odyſs. P. ſays, that ſome were called, in Greek, Αγυρται or Μητραγυρται, becauſe they went about collecting charity in the name of the holy mother Rhea. Eraſmus, on the proverbial term, *mithragyrtes*, obſerves, that beggars were ſo called, who went about pretending to Egyptian myſteries, and impoſing on the vulgar. Apuleius, indeed, ſays Stuckius, in his "Convivial "Antiquities," to which work I am obliged for many curious references, ſhews that theſe vagabonds reſembled thoſe of later times, who carried about relics of ſaints, for petty gain, and impudent pretence to piety. C. v. 146. The ancients were not without even their mendicant friars.

"In the old deſcriptions of lazy mendicant prieſts, "among the heathens, who uſed to travel from houſe

neceſſitas inferatur, ut eorum quidem quos tenet conditio ſervilis proditor ſtudioſus et diligens dominium conſequatur: eorum vero quos natalium ſola libertas perſequitur colonatu perpetuo fulciatur quiſquis hujusmodi lenitudinem prodiderit ac probaverit ſalvâ dominis in eos actione, qui vel latebram forte fugitivis vel mendicitatis ſubeundæ conſilium præſtiterunt.

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" to houſe with ſacks on their backs, and from an " opinion of their ſanctity, raiſe large contributions " of money, bread, wine, and all kinds of victuals, " for the ſupport of their fraternity, we ſee the very " picture of the begging friars, who are always about " the ſtreet on the ſame errand. Stipes æreas " immo vero, et argenteas multis certatim offeren- " tibus ſinu recepere patulo, necnon et vini cadum " et lactis, et caſeos avidis animis corradentes, " et in ſacculos huic quæſtui de induſtriâ præparatos " farcientes." *Apul. Metam. l.* 8. " Cicero, in his " book of Laws, reſtrains this practice of begging " or gathering alms to one particular order of prieſts, " and that only on certain days; becauſe, as he ſays, " it propagates ſuperſtition, and impoveriſhes families. " Stipem ſuſtulimus, niſi eam quam ad paucos dies " propriam, Ideæ matris excepimus. Implet, enim, " ſuperſtitione animos exhaurit domos." *Cic. de leg. l. ii.* 9—16. From Middleton's Letter from Rome.

In Juſtinian's Novellæ Conſtitutiones, *Auth. Coll. vi. Tit.* 9, *Novell. lxxx. c. v.* 162,* " it is enacted, " that perſons able in body, belonging to other

‡ Pope Sixtus V. had once determined to expel every one from Rome, who had not a fortune, or could not get a livelihood by their labour. But thinking this would be a cruel meaſure, he undertook the building of great edifices, to employ all idle hands. The more effectually to prevent the city from being filled with beggars, he would not ſuffer foreigners to come and live there, except they brought a certificate that they were able, by ſome trade or profeſſion, to maintain a family: ſtrictly forbidding the clergy to marry any one that had not a proper licence and teſtimonial to that effect from the magiſtrate; and the laity, on pain of being ſent to the gallies, to promiſe marriage before they had preſented themſelves to ſuch magiſtrates as were appointed to examine their circumſtances; who, if they found them in danger of falling into poverty, or not able to maintain children, were not only to prohibit their marrying, but in caſe they perſiſted in their deſign, to baniſh them out of the city. And when it was told Sixtus, that many thouſands had been already baniſhed upon that account, he ſaid, " It was better to depopulate a city, than have it inhabited by " beggars."

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" places, but lingering in Rome without visible " means of support, shall be sent back, if of servile " condition, to their masters, if free, to their provin " ces." Chapter 5, *on mendicants*, decrees, " But if they are natives or citizens, and found in " body, but without adequate means of support, " they must not be permitted to become a burthen " to the land, but must be delivered without delay " to the surveyors of the public works, that they " may be provided with employment; to the over- " seers of the ovens, to gardeners, or to men of " different occupations; in some of which they may " be able to engage and earn a maintenance; chang- " ing a life of idleness for one of usefulness. But " if any shall refuse to work at the several trades " or occupations to which they shall be so appointed, " let them be banished from our royal city. This " we decree in our mercy, lest, driven by idleness to " crime, they become liable to heavier penalties, " and the severities of our courts of justice. But " those who are debilitated by casual injury, by sick- " ness, or by age, if they be citizens, we permit " to remain without molestation in our city, and to " be placed on the list of the pensioners of the pious;" [probably of the christians; or failing in this re- spect, we may suppose, to avail themselves of the *sportulæ*, *frumentationes*, &c.] " But we command " that enquiry be made respecting others so maimed " and infirm, as to the occasion of their coming to " this place, that they may not sit idle in our streets; " and that if it shall appear right and fit, they may " be conveyed back to their proper provinces."

The dead poor, whose friends could not afford the expense of a funeral, were carried to their graves, by men called *vespæ* or *vespillones*. " Qui " Sexto Pompeio auctore sic dicebantur, quod ves-

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" pertino tempore eos efferrent qui funebri pompâ " duci propter inopiam nequibant." *Roſini Ant. Rom. l. v. c.* 39.

The ancients, Romans as well as Greeks, had numerous clubs and aſſociations many, no doubt, for mere purpoſes of feaſting, but even from theſe diſtributions were made to their poorer neighbours; but ſeveral appear to have been founded on the principle of promoting charity. They were called *collegia* and *ſodalitates*. " Sodales, Auguſtinus vult, " dictos quaſi ſimul edales." *Stuckius*. A fraternity of a religious kind is ſaid to have been inſtituted by Romulus, in honour of his union with Tatius the Sabine king. Numa inſtituted colleges or companies of the different trades, maſons, goldſmiths, &c. appointing peculiar ſolemnities of ceremony for their meetings and ſacred rites, to cheriſh peace and love amongſt the citizens. *Plutarch, Life of Numa*. It was afterwards found, that the different ſocieties promoted faction, rather than peace; and laws were paſſed, at different times, to regulate them and to ſuppreſs them. Tarquinius Superbus ſuppreſſed them. After his expulſion, they were revived. A great number were ſuppreſſed by decree of the ſenate, in the conſulſhip of Q. Cæcilius and Q. Martius. There were then above five hundred different clubs in Rome. Nine years after, P. Clodius reſtored them, and added many new ones, collegia (ſays Cicero) " ex omni fæce urbis et ſervitio conci- " tata." Cæſar, when dictator, ſuppreſſed, Auguſtus reſtored, many.

Pliny writes to the Emperor Trajan, " The free " and confederate city of Amiſus" [a colony of Athenians, in the province of Pontica,] " enjoys, by your " indulgence, the privilege of being governed by its " own laws. A memorial having been there pre-

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" ſented to me, concerning a charitable inſtitution, " I have ſubjoined it to this letter, that you may " conſider, ſir, whether, and how far, this ſociety " ought to be licenſed or prohibited." *Letter* 93.

Letter 94. Trajan to Pliny. " If the prayer of " the petition of the Amiſeni, which you have " tranſmitted to me, concerning the eſtabliſhment of " a charitable ſociety, be agreeable to their own " laws, which, by the articles of alliance, it is ſti- " pulated, they ſhall enjoy; I ſhall not oppoſe it; " eſpecially if theſe contributions are employed, not " for the purpoſes of riot and faction, but for the " ſupport of the indigent. In other cities, however, " which are ſubject to our laws, I would have all " aſſemblies of this nature prohibited."*

From this ſlight view of ancient charity and policy, it is ſufficiently apparent, that the principle of benevolence was not wanting among the Greeks and Romans; that the regulation of the poor has been attended with conſiderable difficulty at all times; that conſiderable funds were conſtantly applied to the relief of the infirm and indigent; and that in proportion as great wealth has been accumulated in few hands, and luxurious habits have widened the diſtinction between the higher and lower claſſes; want, beggary, and idleneſs, have extenſively encreaſed; and the demands for a permanent ſupply been proportionately urgent.

* The learned Caſaubon, in his obſervations upon Theophraſtus, informs us, that there were at Athens, and other cities of Greece, certain fraternities which paid into a common cheſt a monthly contribution toward the ſupport of ſuch of their members (who had fallen into misfortunes; upon condition, that if ever they arrived at more proſperous circumſtances, they ſhould pay into the general fund the money ſo advanced. *Melmoth's tranſlation.*

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Charities of Naples, and other towns of Italy, from Eustace's Travels, &c.

"The hoſpitals of Naples reflect much honour "on the charity of the inhabitants. Theſe eſtabliſh- "ments are very numerous, and adapted to every "ſpecies of diſtreſs to which man is ſubject, in mind "or body. Many of them are richly endowed, and "all clean, well attended, and well regulated. One "circumſtance, almoſt peculiar to Italian hoſpitals "and charitable foundations, contributes eſſentially "to their ſplendour and proſperity; it is, that they "are not only attended by perſons who devote "themſelves entirely, and without any intereſted "views, to the relief of ſuffering humanity; but "that they are governed and inſpected, not nomi- "nally but really, by perſons of the firſt rank and "education, who manage the intereſts of the eſta- "bliſhments with a prudence and aſſiduity, which "they ſeldom, perhaps, diſplay in their own domeſtic "economy. Beſides, to almoſt every hoſpital is "attached one, and ſometimes more, confraternities, "or pious aſſociations, formed for the purpoſe of "relieving ſome particular ſpecies of diſtreſs, or "averting or remedying ſome evil. Theſe confra- "ternities, though founded upon the baſis of equa- "lity, and of courſe open to all ranks, generally "contain a very conſiderable proportion of noble "perſons, who make it a point to fulfil the duties "of the aſſociation with an exactneſs as honourable "to themſelves, as it is exemplary and beneficial to "the public. Theſe perſons viſit the reſpective "hoſpitals almoſt daily, inquire into the ſituation and "circumſtances of every patient, and oftentimes "attend on them perſonally, and render them the "moſt humble ſervices. They perform theſe duties

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"in disguise, generally in the dress or uniform worn "by the confraternity, for the express purpose of "diverting public attention from the individuals, "and fixing it on the object only of the association. "Of charitable foundations in Naples, the number "is above sixty. Of these, seven are hospitals, pro- "perly so called; thirty at least are conservatories, "or receptacles for helpless orphans, foundlings, &c.; "five are banks for the relief of such industrious "poor as are distressed by the occasional want of "small sums of money; the others are either schools "or confraternities. The incomes of most of these "establishments, particularly of the hospitals, are in "general very considerable, but seldom equal to the "expenditure. The annual deficiency, how great "soever it may be, is abundantly supplied by do- "nations, most of which come from unknown be- "nefactors. The two principal hospitals are, that "called *Degli Incurabili*, which, notwithstanding its "title, is open to sick persons of all descriptions, and "constantly relieves more than eighteen hundred; "and that of *Della Santa Annunziata*, which is im- "mensely rich, and destined to receive foundlings, "penitent females, &c. &c. and said sometimes to "harbour two thousand. To each belong, in the "first place, a villa, and in the second, a cemetery. "The villa of the first is situated at Torre del Greco, "and is destined for the benefit of convalescents, "and such as labour under distempers to which the "poorer class are liable, and arise from constant con- "finement, and the want of pure air. The cemetery "is, in a different way, of at least equal advantage to "public health. It was apprehended, and not "without reason, that so many bodies as must be "carried out from an hospital, especially in unhealthy "seasons, might, if deposited in any church or church-

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" yard within the city, infect the air, and produce or " propagate contagious diseases. To prevent such " evils, the sum of 48,500 ducats, raised by volun- " tary contribution, was laid out in purchasing " and fitting up for the purpose a field, about half- " a-mile from the walls of the city, on a rising " ground. A little neat church is annexed to it, " with apartments for the officiating clergy, and " the persons attached to the service of the cemetery; " and the road that winds up the hill to it is lined " with cypresses. The burial-ground is divided " into three hundred and sixty-six large and deep " vaults, one of which is opened every day in the " year, and the bodies to be interred deposited in " order. These vaults are covered with flags of " lava, that fit exactly, and completely close every " aperture. The bodies are carried out at night " time by persons appointed for the purpose, and " every precaution taken to prevent even the " slightest chance of infection. All is done gratis, " and the expenses requisite supplied by public " charity. It is to be regretted, that this method " of burying the dead has not been adopted in every " hospital and parish in Naples, and indeed in every " town and city, not in Italy only, but all over Europe. " It is really lamentable, that a practice so disgusting, " not to say so pernicious, as that of heaping up " putrid carcases in churches, where the air is ne- " cessarily confined, and in church-yards in cities, " where it cannot have a free circulation, should be " so long and so obstinately retained. It would be " difficult to discover one single argument, drawn " either from the principles of religion, or the " dictates of reason, in its favour, while its in- " conveniences are visible, and almost tangible.

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" When a patient in a hoſpital has recovered " his health and ſtrength, and is about to return to " his uſual occupations, he receives from the eſta- " bliſhment a ſum of money ſufficient to compenſate " for the loſs of time and labour, unavoidable during " his illneſs; a moſt benevolent cuſtom, and highly " worthy of imitation. A long illneſs or danger- " ous accident deprives a poor labourer or artizan " ſo long of his ordinary wages, and throws him " ſo far back in his little economy, that he cannot, " without great difficulty, recover himſelf, and re- " gain a ſtate of comfort. From this inconvenience " the ſmall ſum granted by the charity of the hoſ- " pital relieves him; and reſtores him to his trade in " health, ſtrength, and ſpirits.—The *Conſervatorii* " are ſchools opened for poor children of both ſexes, " where they are educated, fed, and taught ſome " handicraft or other. Some are in the nature of " working-houſes, and employ a prodigious number " of indigent perſons of both ſexes, in ſeparate " buildings, while others are devoted entirely to " children, educated principally for muſic. Theſe " latter inſtitutions have produced ſome, or rather " moſt, of the great performers and maſters of the " art, who have figured in the churches, or on the " ſtages, of the different capitals of Europe, for the " laſt hundred years. Paeſielli, Caffarelli, and Per- " goleſe, were formed in theſe ſeminaries. And, " indeed, Naples is to Italy, what Italy is to the " world at large, the great ſchool of music, where " that faſcinating art is cultivated with the greateſt " ardour; an ardour oftentimes carried to an ex- " treme, and productive of conſequences highly " mischievous, and degrading to humanity.—Of " the numberleſs confraternities, one eminently " worthy of notice is that, whoſe motto is *Succurre*

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" *Miſeris*; the members of which make it their duty " to viſit condemned criminals, prepare them for death, " accompany them to execution, and give them a " decent burial. They carry their charitable at- " tentions ſtill farther, and provide for the widows " and children of theſe unhappy wretches. This " ſociety was originally compoſed of ſome of the firſt " nobility of the city; but the tyrant Philip, influenced, " it ſeems, by motives of political ſuſpicion, forbad the " nobles to enter into ſuch aſſociations, and in parti- " cular, confined the one we are ſpeaking of to the " clergy.—The congregation *De S. Ivone* conſiſts of " lawyers, who undertake to plead the cauſes of the " poor gratis, and furniſh all the expenſes neceſſary " to carry their ſuits through the courts with effect. " To be entitled to the aſſiſtance and ſupport of this " aſſociation, no recommendation or introduction is " required. The perſon applying has only to prove " his poverty, and give in a full and fair ſtatement of " his caſe.—*Congregazione della Croce*, compoſed " principally of nobility to relieve the poor, and im- " priſoned, and particularly to bury the bodies of ſuch " diſtreſſed and forſaken perſons when dead.—The con- " gregation *Della Sta. Trinita dei Pellegrini* is des- " tined, as its name imports, more particularly for the " relief of ſtrangers, and is compoſed of perſons of all " claſſes, who meet in its aſſemblies, and fulfil its du- " ties, without diſtinction. It is governed by five per- " ſons, one of whom preſides, and is generally a pre- " late or high officer of ſtate; the others are a " nobleman, a citizen, a lawyer, and an artizan. All " the members attend the hoſpital in rotation, each for " a week, during which they receive ſtrangers, waſh " their feet, attend them at table, and ſerve them with " the humility, and with more than the aſſiduity, of " menials.—The *congregation of Nobles*, for the relief

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"of the baſhful poor. The object of this aſſociation "is to diſcover and relieve ſuch induſtrious perſons, as "are reduced to poverty by misfortune; and have too "much ſpirit, or too much modeſty, to ſolicit public "aſſiſtance. The members of this aſſociation, it is "ſaid, diſcharge its benevolent duties with a zeal, a "ſagacity, and what is ſtill more neceſſary for the ac-"compliſhment of their object, with a delicacy and "kindneſs truly admirable. All theſe confraternities "have halls, churches, and hoſpitals, more or leſs "grand and extenſive, as their object may require, "or their means allow."*

What a bleſſed abode of piety and charity is Naples, if Mr. Euſtace preſents us with a faithful picture! Can this be the town ſo ſcandalized by other travellers, the ſeat of the moſt corrupt and profligate court in Europe, diſgraced by the worſt government, worſt exerciſed, by nobility and gentry the moſt depraved, and commonly the moſt wretchedly degraded? The above quotations are merely introduced to ſhew that, whatever may be the ſtate of religion, government, morals, and police, the ſums annually devoted to the relief of the infirm and poor are not ſo ſmall as to warrant the vain ſuggeſtion which many delight to propagate, that the ſacrifice of property to the ſupport of the poor in England, by the operation of the poor's law, is greatly diſproportionate to that

* "Even in the very reſpect in which Naples is ſuppoſed to be "moſt deficient, I mean in regard to chaſtity, there are inſtances of "attention to morality, not to be equalled in any tranſalpine capital. "For inſtance, there are more retreats open to repentant females, "and more means employed to ſecure the innocence of girls expoſed "to the dangers of ſeduction by their age, their poverty, or by the "loſs, the neglect, or the wickedneſs, of their parents, than are to be "found in London, Paris, Vienna, and Peterſburgh united. Of this "latter deſcription, there are four hundred educated in one *conſer-"vatorio*; and not only educated, but when fit for marriage, por-"tioned out according to their talents." *Euſtace's Travels.*

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which common humanity devotes to that object in other countries.

That the legal allotment of a portion of the public revenue to the ſupport of thoſe whoſe labour has been or may be beneficial to the public, and whoſe powers of exertion are ſuſpended or deſtroyed by age or ſickneſs,—to infants deprived of parental protection,—to ideots and lunatics,—is, in any view of national policy, more diſadvantageous to the community, than the leaving all who are in want to ſeek at large for the charity of individuals, is a concluſion, to which, I conceive, an obſerver could never be led by an examination of the ſtate of the poor, and the effects of charity in Catholic countries. The notices of the ſtate of the poor, to be found in the journals of travellers, are indeed rare and ſcanty; but the remarks of a furious panegyriſt of Italian charities will probably lead thoſe who are capable of conſidering the ſubject without Romiſh prejudices, to inferences very different from thoſe of the author. Baretti (Account of Manners and Cuſtoms of Italy, v. ii. p. 100, &c.) ſays, "the benevolence of the modern Romans muſt have "been very great, and have continued through "many generations; ſince it is aſſerted, that the united "revenues of all the Cardinals reſiding in Italy, "which, upon a medium, may be reckoned at 4000l. "each, do not amount to the third part of the "revenues poſſeſſed by the hoſpitals in that ſingle "city. Nor is the admittance into our hoſpitals "rendered difficult, by cavilling or narrow regu-"lations, as is often the caſe in other countries, "where charity is ſo diligently anatomiſed, that "many good things are not done, for fear improper "objects ſhould partake of them. *The Italians ſcorn* "*ſuch paltry diſcriminations*, and every perſon who is, "or will be, an object of their charity, is by them

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" conſidered as poor enough to deſerve a ſhare of it. " Therefore, in the greateſt part of our hoſpitals, " every object of miſery is freely received; nor is " there any enquiry ever made, whether it is in his " power to procure aſſiſtance at home.

" With regard to the foundlings, thoſe that carry " them to the proper hoſpitals, put them in an engine " at the door, ring a bell to give notice that a child " has been brought, and go about their buſineſs; " and the poor infant is immediately taken care of: " nor is there any enquiry ever made after their " parents. So that thoſe who cannot maintain their " children, as well as thoſe who will not, may ſend " them there without the leaſt hindrance, certain " that the public charity will ſupply their want of " ability and *tenderneſs*."

" But Italian charity is ſtill of a more extenſive " nature, and embraces other objects beſides thoſe " that are only fit for hoſpitals. Many are the funds, " and ſome them very conſiderable, whoſe produce " is yearly ſhared into competent ſums, and diſtri- " buted under the name of portions to poor maidens, " when they are willing to marry, or deſirous to take " the veil."

" Beſides the funds thus applied, we have others, " inſtituted to prevent the extortions of uſurers; by " which the diſtreſſes of the poor are extremely " aggravated in other countries. From theſe funds " the poor generally receive two-thirds of the value " of their pledges, without paying intereſt for ſmall " ſums, and only one or two per cent. for ſums con- " ſiderable. Should they forfeit their goods, they " are ſold by auction, and the ſurplus paid them. " Why do not all nations adopt this Italian ſcheme " of relieving their poor, ever ſubject to the rapacious " extortions of hard-hearted Jews, or mercileſs

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" pawnbrokers?" [*Anſwer.* Becauſe the ſcheme offers a bounty on improvidence; and as it muſt be conducted at a great expenſe, and without profit, the funds neceſſary to its ſupport may be more beneficially bestowed.]

" I need not mention that other kind of charity, " ſo common among the Italians, of giving alms to " ſtreet-beggars. This great fault of ours is gene- " rally known, thanks to thoſe ultramontane poli- " ticians, who have ſo often blamed us for it in their " wiſe accounts of our country, pretending that this " practice of ours encourages idleneſs, and of courſe " deſtroys induſtry. To this heavy charge I have " *nothing* to anſwer, but that I hope my countrymen " will never adopt ſuch outlandiſh politics!" An anſwer worſe than nothing. He eſtimates the population of Italy at fourteen millions: the number of friars at 84,000, and the proportion of mendicants to non-mendicants as 3 to 1. It were vain, indeed, to reaſon on the evils of a life of beggary, with one who can vindicate the devotion to it of ſo large a portion of his country's population.

Of the Roman charities, the two moſt celebrated are, the Hoſpital for Pilgrims, and *Monte della Pietá*, or Bank for Pledges. Caſalius, in his work *De Urbe Româ*, deſcribes the former with enthuſiaſtic eulogy. Salmon, in the hiſtorical deſcription of ancient and modern Rome, has this notice of them. " St. " Philippo Neri, when ſecular, ſeeing how much the " poor pilgrims ſuffered, who came to Rome, from " various parts, *to viſit the ſepulchres of the apoſtles*, " *and obtain indulgences*, no one giving them lodging; " the pious youth, with ſixteen of his companions, " began the great work of hoſpitality in the church " of S. Salvatore in Campo, forming a confraternity, " under the title of the Holy Trinity, for the

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" purpoſe of exerciſing charity toward their neigh-
" bours, and adminiſtering relief to poor pilgrims.
" They received all pilgrims with the greateſt be-
" nevolence; and waſhing their feet, gave them
" food and lodging for three nights. D. Elena
" Orſini, a Roman lady, gave a houſe for the ac-
" commodation of female pilgrims, and this charitable
" work has continued ever ſince. Here are buſts of
" Clement VIII. and XI. and that of Bened. XIV.
" &c. as brothers and benefactors of this pious work,
" who, by their aſſiſtance and good example of at-
" tending upon and waſhing the pilgrims' feet, have
" inſpired others to the ſame. Beſides theſe, the
" poor convaleſcents are received here, who have left
" the hoſpitals; relief being afforded them for three
" days, and longer, if neceſſary." [As the days of pilgrimages, it may be hoped, are nearly at an end, this charity may probably in future be wholly applied to relieve the diſtreſſes of the reſident poor, inſtead of giving bounties to indolent wanderers.] " In
" order to avoid the great extortion exacted by the
" Jews for pledges of the chriſtians, and to relieve
" thoſe in neceſſity, in 1539, by perſuaſion of Gio-
" vanni Calvo, prior of the conventual friars, a
" company of wealthy perſons was formed, who
" depoſited a certain ſum of money to eſtabliſh a
" bank, in order to lend money to the poor, who
" brought pledges for ſecurity of their debts, with-
" out taking any intereſt. This company being
" approved by Paul III. he elected St. Charles Bor-
" romeo* protector, who formed the ſtatutes. Sixtus

* The Cardinal Charles Borromeo, called St. Charles, having been canonized in 1610, and having merited all earthly honour by a life dedicated to the glory of GOD in the benefit of mankind, enjoined the inſtitution of charitable aſſociations throughout all the pariſhes of his dioceſe, the archbiſhopric of Milan, *in ſolievo de poveri infermi*, for aid and ſupport of the ſick and diſabled. In

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" V. gave a place in the ſtreet Coronari for this " purpoſe. Clement VIII. removed them, and " granted the palace inhabited by Urban VIII. when " cardinal, in which are the Bank for Depoſits, and " apartments for the ſuperintendants. The money " lent, amounting to thirty crowns, is gratis; but " above that ſum, two crowns are paid annually for " every hundred. The pledges are kept here for " eighteen months, then ſold by public ſale, and the " money lent stopped; but the overplus of the gain " is returned to the owners of the pledges."—*Salmon's Ancient and Modern Rome, vol. ii. p.* 152.

It may be worth while here to preſent a few plain obſervations on Italian charities, by a very enlightened French traveller, *Lalande, Voyage en Italie, vol. v. c. ix. p.* 166.

" Il y a des fondations dans pluſieurs eglises pour " diſtribuer à chaque fête ſolennelle des dots aux " pauvres filles, ſoit pour prendre le voile, ſoit pour " ſe marier ſelon leur gout. La ſomme eſt fixée, de " même que le nombre des filles qui viennent en " proceſſion pour la reçevoir. Ces charités, ſi fre- " quentes et faites ſi mal-apropos, ſont un des grands " vices du gouvernement ou elles entretiennent la " faineantiſe.——Quand une fille du commun à la

the collection of rules of one of theſe ſocieties, " Regole per li " aſcritti alla carità criſtiana in ſollievo, &c. nella parochia di S. " Bartolomeo ſotto il patrocinio di S. Luigi Gonzaga," it is ſtated, that a large aſſociation of perſons of either ſex are devoted to the objects of the inſtitution, to daily and nightly attendance on the ſick poor with zeal and diligence, no leſs beneficial to the bodies of the ſufferers, who receive their bounteous aid, than to their own ſouls.

Mr A. Young (*Travels in France, &c. 4to. p.* 645) ſays, article Milan, " charitable foundations in the city only amount to " 3,000,000 livres, (87,500l. ſterling.) In the great hoſpital, there " are commnoly from 12 to 1500 ſick. The effect is found to be " exceedingly miſchievous, for there are many that will not work, " depending on theſe eſtabliſhments." " The population of Milan " is ſaid to be 116,000."—*Watkins's Travels, Letter* 24.

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" protection du batard de l'apoticaire d'un cardinal, " elle ſe fait aſſurer cinq ou ſix dots dans cinq ou " ſix egliſes, et ne veut plus apprendre ni a coudre " ni a filer, &c.

" Il n'y a preſque point de jour, ou dans quelques " un des principaux couvens de religieux on ne " diſtribue de la ſoupe à la porte à tous ceux qui la " viennent demander: le grand nombre d'hopitaux " qu'il y a dans Rome, et la facilité d'avoir le pain " la ſoupe et l'aumône dans les couvens, y entreti- " ennent la faineantiſe et la mendicité; et c'eſt une " choſe qui revolte que le grand nombre de mendians " dont on eſt aſſailli dans les rues de Rome, ainſi que " dans celles de Naples: on y regrette bien la bonne " police de Londres, qui a ſu debarraſſer totalement " les rues et les egliſes de cette vermine inſupportable " pour les citoyens, et honteuſe pour un etat. Au " reſte c'eſt bien pis à Naples," &c.

Charities in Germany.

The degraded character of the poor throughout the greater part of Germany renders it difficult to collect facts reſpecting them from the narratives of travellers. In Travels through Germany, written by Baron Rieſbeck, and tranſlated by the Rev. Mr. Maty, publiſhed 1787, it is ſaid, § " All the charities " (of Vienna) depend upon the Court alone for their " ſupport. We meet here with no curé of St. " Sulpice, to raiſe 300,000 livres a year for the relief " of the neceſſitous. The Archbiſhop Migazzi is as " bigoted, and as dependant on the papal hierarchy, " as Beaumont; but he gives no millions of livres " yearly out of his income to ſecret diſtreſs, as the " good Archbiſhop of Paris does. The Empreſs's " benevolence, of which religion is the principle,

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" approaches to profuſion; ſhe refuſes relief to none " who ſtand in need of her aſſiſtance. Her ſteward " has hardly any thing to lay before her but ac- " counts of charities. Her liberality particularly " ſhews itſelf towards widows, eſpecially ſuch as are " of high birth. Her partiality to high birth makes " her deſirous that every perſon ſhould live up to his " or her rank. With reſpect to the public foun- " dations, the library, ſchools, hoſpitals, and poor- " houſes, coſt her immenſe ſums. I am aſſured, that " the debts ſhe has contracted by this liberality, (if " they are juſt debts, the liberality is at the expenſe " of her creditors,) amount to upwards of twenty " millions of guilders; and one of my friends in- " formed me, that ſhe gives away three millions per " annum in private charity. Who would imagine " now, that under ſo worthy a character merit often " ſtarves, whilſt large ſums are laviſhed upon the " worthleſs? The prejudices of religion have ſo far " gotten the better of her natural diſpoſition, as to " make her refuſe aſſiſtance to an officer who had " been crippled in her ſervice, unleſs he would em- " brace the Catholic religion!"

In Madame de Stael's eloquent and diſcriminating work on Germany, the poor could not be wholly unnoticed. If they occupy but a ſmall ſpace, the defect is in the ſubject, not in the writer.* Her remarks are confined principally to Hamburgh. Having noticed the ſchools of Peſtalozzi, for the improvement of the poor throughout Germanic Switzerland, ſhe deſcribes ſimilar inſtitutions of Mr. Fellenberg, in Hamburgh. " He cauſes village

* Deſcribing the Prater, (the Hyde-Park of Vienna,) ſhe ſays, " you never meet a beggar at theſe promenades; none are to be " ſeen in Vienna. The charitable eſtabliſhments there are regulated " with great order and liberality; private and public benevolence " is directed with a great ſpirit of juſtice."

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" ſchoolmaſters, to be taught according to Peſtalozzi's " method. The labourers who cultivate his grounds " learn pſalm tunes; and the praiſes of GOD are heard " throughout the country, ſung by ſimple but har- " monious voices, celebrating nature and its Author. " In ſhort, M. de Fellenberg endeavours, by every " poſſible means, to form between the ſuperior and " inferior claſſes a liberal tie; a bond which ſhall " not be merely dependent on the pecuniary intereſts " of the rich and the poor. It is not enough to be " occupied in promoting the welfare of the lower " claſſes, with a view to uſefulneſs only: they ſhould " alſo participate in the enjoyments of the imagina- " tion and the heart. It is in this ſpirit, that en- " lightened philanthropiſts have taken up the ſubject " of mendicity at Hamburgh. Neither deſpotiſm, " nor ſpeculative œconomy, have any place in their " charitable inſtitutions." [N. B. Speculative œco- nomy muſt here be taken in a very limited ſenſe, to avoid abſurdity.] "It was their wiſh, that the " unfortunate objects of their care ſhould them- " ſelves deſire the labour which was expected from " them, as much as the benefactions which were " granted them. As the welfare of the poor was " not with them a mean, but an end, they have not " ordered them employment, but have made them " deſire it. We conſtantly ſee in the accounts of " thoſe charitable inſtitutions, that the object of their " founders was no leſs to make men better, than " to render them more uſeful. Such is the high " philoſophical ſpirit of liberty and wiſdom, which " reigns in, and gives peculiarity of character to, this " ancient Hanſeatic city. There is much real bene- " ficence in the world, and he who is not capable " of ſerving his fellow-creatures by the ſacrifice of " his time, and of his inclinations, voluntarily con-

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" tributes to their welfare with money: this is ſtill " ſomething, and no virtue is to be diſdained. But " in moſt countries, the great maſs of private alms " is not wiſely directed; and one of the moſt emi- " nent ſervices which the Baron de Voght, and his " excellent countrymen, have rendered to the cauſe " of humanity, is that of ſhewing how, without new " ſacrifices, without the intervention of the ſtate, " private beneficence may be rendered ſufficient " for the relief of the unfortunate. That which " is effected by individuals is particularly ſuited to " Germany; where every thing taken ſeparately is " better than the whole together. Charitable inſti- " tutions ought, indeed, to proſper in the city of " Hamburgh. There is ſo much morality amongſt " its inhabitants, that for a time they paid their " taxes into a ſort of trunk, without any perſon " ſeeing what they brought; theſe taxes were to " be proportioned to the fortune of each individual, " and when the calculation was made, they were " always found to be ſcrupulouſly paid. Might we " not believe, that we were relating a circumſtance " belonging to the golden age, if in that golden age " there had been private riches and public taxes?" [A circumſtance, it muſt be owned, rather improbable.]

A very intereſting extract from the Report of the Eſtabliſhment at Hamburgh, in 1799, is publiſhed in the 12th Report of the Society for bettering the condition of the poor. No. 10. It contains ſeveral facts, bearing ſtrong internal evidence of authenticity, and reſults of extenſively uſeful application.

In 1789, the ſtreets of Hamburgh were crowded with beggars, many of them ſtrangers; all in great diſtreſs; the modeſt and deſerving periſhing unheard and unknown, for want

In 1799, ſcarcely a beggar was to be ſeen; every neceſſitous inhabitant receiving, under kind and regular care and inſpection, ſure and beneficial relief. In ten years, 3081

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of a ſhare in that relief which the ſtreet beggar anticipated by fraud and importunity. 446 perſons were in the houſe of correction, beſides priſoners.

5. The diſtreſſes, and the conduct of the poor were almoſt unknown, except to a few clerical and medical men. When the directors and inſpectors made their firſt inquiries, they viſited ſome narrow courts inhabited entirely by beggars, loſt to ſociety, and ſcarcely preſerving the human form; courts, which benevolence approached with a degree of alarm and horror.

10. There were 7391 paupers, 4087 women, 1079 men, and 2225 children, beſides perſons in hoſpitals. Mendicity, ſpreading like infection, and paralyſing the induſtry and energy of the poor, was become an epidemic diſeaſe among the lower claſſes of life.

poor ſtrangers were relieved and returned to their places of habitation. Not more in the whole than 147 perſons in the Houſe.

5. There are now 180 Inſpectors; five phyſicians, and five ſurgeons, who regularly viſit every part of Hamburgh. Each houſe is numbered, and there are 2200 poor perſons employed (perhaps this means ſome one in every houſe, or nearly ſo, to which the benefit of the charity has extended) to bring the inſpectors immediate information of any diſtreſs or diſorder in the city. Thus are vice and miſery diminiſhed among the poor; and virtue and patriotiſm increaſed among the rich.

10. There are (1799) at preſent 3090 paupers, fed and clothed, and obliged to do ſuch work as they are capable of. Of theſe, 1692 are aged perſons, from 60 to 100 years of age; 1097 maimed or diſeaſed perſons of middle age, and 401 children, the greater part of whom are very young.

The members of this inſtitution in Hamburgh voluntarily engaged themſelves to pay each a fine, in caſe of ſuch deviation from the true principles upon which the poor ought to be aſſiſted, as the giving indiſcriminate alms, without inveſtigating and aſcertaining the wants of the object. *Account of Management of Poor in Hamburgh, by Mr. Voght*, p. 15.

Mandeville remarks of Holland, (Fable of Bees, Remark 2.) "The country is ſo ſmall and po-
"pulous, that there is not land enough (though

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" hardly an inch of it is unimproved) to feed the tenth " part of its inhabitants. The Dutch endeavour " to promote as much frugality among their ſubjects " as poſſible, not becauſe it is a virtue, but becauſe " it is, generally ſpeaking, their intereſt." However, our lateſt traveller in Holland (Sir John Carr, 1807) obſerves, " I found that the received opinion " of there being no beggars in Holland is erroneous. " I was frequently beſet by theſe ſons and daughters " of ſorrow or idleneſs, who preferred their petition " with indefatigable purſuit, but in ſo gentle a tone, " that it was evident they were fearful of the " police. There are ſo many aſylums for paupers, " that a Dutchman, acquainted with the legiſlative " provision made for them, always conſiders a " beggar as a lawleſs vagabond. Holland is juſtly " celebrated for its public charities. In Rotter- " dam, before the laſt war, there were many bene- " volent inſtitutions, ſome of which have inevitably " languiſhed, and others expired, in conſequence of " the uſually impoveriſhing effects of long hoſtility." The devaſtation of the continent, the general conſequence of debility from bad government, and of the overwhelming violence of mad ambition, renders all enquiry into exiſting inſtitutions uſeleſs.* Whenever good government ſhall be eſtabliſhed in any portion of Europe, which an internal combination of force, or the conſent of the ſurrounding countries, ſhall render worthy to be called a ſtate; then uſeful inſtitutions for the indigent and infirm will, no doubt, be eſtabliſhed, differing probably in many particulars from thoſe which have hitherto been known on the Continent, except perhaps in Hamburgh.

* This and ſome ſimilar paſſages were written, while the Continent of Europe was almoſt wholly ſubject to Bonaparte, his brothers, and generals. Thanks to GOD for the heart-cheering change!

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In a moſt valuable book, entitled "Inquiries concerning the Poor, by John M'Farlan, D. D. one of the miniſters of Canongate, Edinburgh, 1782," p. 202, c. viii. the obſervations on the police of Holland, relating to the poor, are highly intereſting. For a full extract of the laws of the United Provinces reſpecting the poor, he refers to Poſtlethwayte's Dict. of Commerce. He ſhews the good effect of general ſimple manners; of frugal and ſober habits, prevalent throughout all claſſes; of the attentive encouragement of induſtry by example and reward; and the benefit of a rigorous police repreſſing mendicity. "There are (he admits) a few vagrant beggars, but "theſe are ſeldom natives. In every great town, "there is a public correction houſe, in which "the proviſion allowed is of the pooreſt kind; "even for this they are compelled to work. They "earn their hard fare by raſping lignum vitæ, &c. "No corporal puniſhment can be ſo great a terror "to perſons of a ſlothful or of a vicious diſpoſition. "But, ſect. ii. where there are ſo many thouſands "employed in the meaneſt occupations, there muſt "be a great number daily reduced to indigence, "from cauſes which no induſtry and no foreſight "could have prevented. The poor of this deſcription ought to be provided for, and perhaps there is "no country in the world, where greater attention "is paid to them than in this.

"The immediate charge of the poor is committed "to the Conſiſtory, compoſed of the elders and deacons of the church, who are generally of the "moſt reſpectable and intelligent claſs of citizens. "They are at particular pains to enquire into the "characters, the circumſtances, and the real ſtate "of all the poor within their diſtricts. They have "hoſpitals, like our charity work-houſes, for the

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" poor. They have alſo *Proveniers*, cheap lodging " and boarding houſes."

Public taxes, and the rate of wages, are ſaid to be higher in Holland, than even in Great-Britain. Money for the poor is chiefly raiſed by collections in the churches, where every ſermon contains an appeal to the charity of the congregation. " The elo- " quence of the preacher, it is ſaid, contributes much " to the amount of the collection ; but the ſobriety " and regularity of the people may be conſidered " as a more certain cauſe of its abundance. There " are ſome ſmall taxes impoſed, for the benefit of " the poor,—on public diverſions, on markets, on " marriages, and on private baptiſms. In garriſon " towns, the Sovereign allows a tax for the poor " to be collected from every perſon going out or " coming in at the gate during divine ſervice, and " at certain other fixed hours. In ſome places, " orphans are hired from hoſpitals to attend fune- " rals ; thus the pomp becomes a charitable fund. " The expenſe of the hoſpitals is in general defrayed " by the intereſt of a capital ſtock, which the " overſeers have accumulated from legacies, inherit- " ances of thoſe who die in the houſe, donations, " ſavings, and, chiefly, profits of the work done in " the houſe."

" Beſides the ſtated and weekly collections, there " are more general contributions made by the " Conſiſtory ; who go about, particularly four times " in the year, when the holy ſacrament is admi- " niſtered, and ſolicit every family from whom alms " may be expected."

From a review of the Dutch poor laws and regulations, (Dr. M. juſtly obſerves,) " it does not appear " that they are materially different from our own. " The admired method of their providing for their

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" poor ſeems to ariſe rather from the ſtrict execution " of the law, and the fidelity of the adminiſtrators, " than from any peculiar excellency of the laws them- " ſelves. Were we equally attentive in maintaining " a ſtrict police, and in a frugal and judicious diſtri- " bution of the poor's money, there is reaſon to " think that the poor might be better provided for, " and more eaſily maintained, in England than in " Holland."

The ſtate of mendicity in one remarkable town is detailed with an intereſting minuteneſs, which demands the peculiar attention of thoſe who feel anxiety for the improvement of the general condition of the poor. I refer to *Count Rumford's Hiſtory of the Public Eſtabliſhment for the Poor at Munich in Bavaria.* " Laws (ſays he, c. i.) were not " wanting to oblige each community in the country " to provide for its own poor; but theſe laws had " been ſo long neglected, and beggary had become " ſo general, that extraordinary meaſures, and the " moſt indefatigable exertions, were neceſſary to put " a ſtop to this evil. The number of itinerant beg- " gars of both ſexes, and all ages, as well foreigners " as natives, who ſtrolled about the country in all " directions, levying contributions from the indus- " trious inhabitants, ſtealing and robbing, and " leading a life of indolence and the moſt ſhameleſs " debauchery, was quite incredible; and ſo nume- " rous were the ſwarms of beggars in all the great " towns, and particularly in the capital, ſo great " their impudence, and ſo perſevering their impor- " tunity, that it was almoſt impoſſible to croſs the " ſtreets without being attacked, and abſolutely " forced to ſatisfy their clamorous demands. And " theſe beggars were in general by no means ſuch " as, from age or bodily infirmities, were unable by

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"their labour to earn their livelihood; but they "were, for the moſt part, ſtout, ſtrong, healthy, "ſturdy beggars; who, loſt to every ſenſe of ſhame, "had embraced the profeſſion from choice, not ne- "ceſſity; and who not unfrequently added inſolence "and threats to their importunity, and extorted that "from fear, which they could not procure by their "arts of diſſimulation." They filled the public walks and the churches, diſturbing all acts of devotion; and ruſhed into private houſes, of which the ſtreet-doors were for a moment left unguarded. They continually expoſed their children in the ſtreets, that their unaffected cries might attract pity. P. 19. "A beggar who goes about from houſe to houſe "to aſk for alms, has many opportunities to ſteal. "No wonder that thieving and robbing ſhould be "prevalent, where beggars are numerous. That "this was the caſe in Bavaria will not be doubted "by thoſe who are informed, that in the four years "immediately ſucceeding the introduction of the "meaſures adopted for putting an end to mendicity, "and clearing the country of beggars, thieves, rob- "bers, &c. above ten thouſand of theſe vagabonds, "foreigners and natives, were actually arreſted, (with "the aid of four regiments of cavalry,) and delivered "over to the civil magiſtrates; and that in taking "up the beggars in Munich, and providing for thoſe "who ſtood in need of public aſſiſtance, no leſs than "2600 were entered upon the liſts in one week; "though the whole number of the inhabitants of "the city of Munich, probably, does not amount to "more than 60,000, even including the ſuburbs." The funds for a very extenſive eſtabliſhment to provide work for the able-bodied and unemployed, and various aid for the infirm poor, were "derived "from the following ſources: Firſt, from ſtated

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" monthly allowances from the Sovereign out of his " private purſe, from the States, and from the Trea- " ſury or chamber of finances. Secondly, and " principally, from the voluntary ſubſcription of the " inhabitants." [This muſt be equivalent to a poor's rate.] " Thirdly, from legacies left to the inſtitu- " tion; and fourthly, from ſeveral ſmall revenues " ariſing from certain tolls, fines, &c. appropriated " to that uſe." " During a late journey in Italy, " (p. 110,) I viſited Verona; and becoming ac- " quainted with the principal directors of two large " and noble hoſpitals, *La Pietá* and *La Misericorde*, " in that city; the former, containing about three " hundred and fifty, and the latter near five hundred, " poor; I gave them an account of the arrange- " ments that had been made at Munich, and took " the liberty of propoſing ſome improvements, par- " ticularly in regard to the arrangements for feeding " the poor." While employed in building a new kitchen in the hoſpital of *La Pietá*, the Count propoſed to furniſh them with clothing from his houſe of induſtry at Munich, and adds, " a few days be- " fore I left Munich to come to England, I had the " pleaſure to aſſiſt in packing up, and ſending off " over the Alps, by the Tyrol, ſix hundred articles of " clothing, of different kinds, for the poor of Verona; " and hope ſoon to ſee the poor of Bavaria growing " rich, by manufacturing clothing for the poor of " Italy." Why not to ſee the poor of Italy growing wiſe enough to manufacture for themſelves? Count Rumford's detail reſpecting the eſtabliſhment at Munich is followed by an eſſay on fundamental principles of eſtabliſhments for the poor, containing ſome juſt and important remarks, to which I ſhall refer hereafter.*

* See Appendix.

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Spain and *Portugal*, under the worſt of governments, and worſt of adminiſtrations, and worſt of ſuperſtitions, have ſunk into an atrophy of ſocial principle. The higher claſs, proud, indolent, and bigoted, ſcarce regard the lower as beings of the ſame ſpecies; the lower, a nation of beggars, deſtitute of moral ſympathy, have abundantly exhibited their unconcern at the ruin of the higher, by their readineſs to ſubmit to the yoke of a foreign tyrant.

Southey ſays of Liſbon, "the ſtreets are infeſted "by a nuiſance more intolerable than their nightly "darkneſs, or their eternal dirt,—the beggars. I "never ſaw ſo horrible a number of wretches, made "monſtrous by nature, or ſtill more monſtrous by "the dreadful diſeaſes that their own vices have "contracted. You cannot paſs a ſtreet without "being ſickened by ſome huge tumour, ſome miſ-"ſhapen member, or uncovered wound, carefully "expoſed to the public eye. Theſe people ſhould "not be ſuffered to mangle the feelings, and inſult "the decency, of the paſſenger: if they will not "accept the relief of the hoſpital, they ſhould be "compelled to endure the reſtraint of the priſon. "I do not extend my cenſure to that multitude of "beggars who weary you at every corner with ſup-"plications for the love of GOD and the Virgin; "theſe wretches, ſo many and ſo miſerable, do in-"deed occaſion harſh and ungentle feelings, not "againſt them, but againſt that depraved ſociety, "that diſinherits of happineſs half the civilized "world."

In *Townſhend's Journey through Spain* it is obſerved, that the country is depopulated from the various evil conſequences of bad government. The *regidors*, police magiſtrates, purchaſe their offices, and

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indemnify themſelves at the expenſe of the poor and induſtrious. The number of convents is nearly nine thouſand. Perſons bound to celibacy by vows are eſtimated at near two hundred thouſand Speaking of Seville, he ſays, "In traverſing the ſtreets I "was ſtruck with the multitude of beggars clothed "in rags, and was at firſt inclined to attribute this "to the decay of trade; but upon examination, I "found a more abiding cauſe in the diſtribution of "alms at the Archbiſhop's palace, and at the gates "of twenty convents, daily, and without diſtinction, "to all who make application for relief. Such "miſplaced benevolence is a bar to induſtry, and "multiplies the objects of diſtreſs, whoſe numbers "bear exact proportion to the proviſion ſo made "for their ſupport."

Mr. T. notices, in his account of Cadiz, three hoſpitals for the ſick; in one of which they have ſix thouſand patients, and loſe annually on an average one tenth. There is alſo a Retreat, or Aſylum, for forty-ſeven Widows. But the moſt intereſting of their public eſtabliſhments is the *Hoſpicio*, or general workhouſe. In it are received the poor of all deſcriptions, young and old, the blind, the lame, idiots and inſane. The average number of perſons maintained in the houſe appears to be eight hundred and fifty-five. "Forty-five looms and ſixteen ſtocking-"frames are provided for their ſervice, with a ſuffi-"cient number of ſpinning-wheels, working-benches, "tools for carpenters, turners, ſhoemakers, aud "taylors, a twiſting-mill, a ſpinning-jenny, and a "machine for carding cotton." The expenſe of the houſe for the year 1786 was equal to 13,850*l.* The food for each individual appears to have amounted in the year to 6*l.* 7*s.* 4*d.*; clothes to 13*s.* 8*d.*; but the average expenſe of the eſtabliſh-

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ment will give 14*l.* 8*s.* 7*d.* for the expenſe of each, not including the produce of his labour. This produce, beſides its proceeding from but a part of thoſe who are on the eſtabliſhment, as the infirm of all kinds contribute nothing by induſtry, is much leſs profitable than that of ordinary manufactories. "People deprived of liberty univerſally eat too much, "and work too little. This, beyond a queſtion, is "the caſe at Cadiz in the *Hoſpicio*, in which they "have ninety-two holidays allowed them, and in "which the expenſe of food and raiment is double "what it ſhould be."

"The *Hoſpicio* of Barcelona originated in 1582, "when the poor began to occupy the ſerious atten- "tion of all the governments of Europe. With the "houſe of induſtry is united the Hoſpital of Mercy. "In this eſtabliſhment they provide for children of "parents who are burthened with a numerous off- "ſpring, for beggars, and for other objects of "diſtreſs. Their average number is 1436: about "one thouſand able to work, three hundred idiots, "and the reſt little children. The whole expenſe "of them is about 48,200 livres Catalan, or about "5164*l.* ſterling, per annum. The king allows for "each pauper fourteen maravedis per day, to pur- "chaſe a ration of bread. Theſe are nearly equal "to one penny ſterling. The voluntary contribution "amounts to about 15,000 livres Catalan, and the "deficiency is made up by the biſhop. The produce "of their labour ſcarce exceeds the rate of one penny "each per day; yet this is greater than the average of "our workhouſes in England. Although no paupers "can be better fed, better clad, or better lodged, or "can meet with greater tenderneſs when they are "ill, they cannot readily forget their loſs of liberty. "All theſe comforts, therefore, are deſpiſed, when

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" compared with freedom; and few, beſide the moſt " decrepit, would remain within thoſe walls, if they " could be permitted to beg their bread from door " to door. This principle, however, is productive " of much good; for moſt of the young men in " Barcelona, of any worth or ſpirit, form themſelves " into clubs for mutual relief, nearly upon the plan " adopted by our friendly ſocieties in England, " leaving none but the moſt improvident and worth- " leſs to be diſgraced by confinement among fools " and madmen."

Of an unprofitable ſalt-petre work at Madrid Mr. T. obſerves, " I have no doubt that motives of " benevolence may have contributed to keep this " voracious monſter at Madrid, and the apprehenſion, " that were it not cheriſhed and ſupported, a multi- " tude which is now fed by their attendance upon " it would be reduced to famine. Of all employ- " ments for the poor, that which is moſt uncertain is " leaſt deſirable; and little is that to be encouraged, " which in ſummer decoys them from the harveſt, " and when winter comes turns them adrift to remain " inactive till the return of ſpring. The manufac- " ture at Madrid feeds four hundred only in the " winter, and when they ſhould liſten to the calls " of agriculture, employs from thirteen hundred to " four thouſand. If theſe are not wanted for the " labours of the field, and can find no conſtant work " in profitable fabrics, it is plain that they have been " needleſsly drawn into exiſtence, and that the popu- " lation ſhould be ſuffered to ſink gradually, till it " has again found its proper level. The principle " hereby eſtabliſhed is of great importance to man- " kind, and yet ſeems to have been little underſtood." This is the principle which Mr. Malthus has ſince, with great ability, inveſtigated and illuſtrated.

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Institutions for the Poor in France.

France, before the Revolution, loudly vaunted its ſuperiority to all other nations in all the arts of civilized life; and its claims, however arrogantly aſſerted, were, in ſome reſpects, generally allowed. Its writers, moral and political, were numerous, eloquent, and ſagacious. Several of their works powerfully recommend charity, and review correctly the relations of the rich and poor. Its inſtitutions were numerous and coſtly; and religious devotees, of both ſexes, often bound themſelves by vows to the arduous duty of adminiſtering to the wants of the diſeaſed poor, in hoſpitals, in garrets, and in cabins.* Were the poor of France better ſuſtained, were its hoſpitals better regulated, were its charities better directed, than thoſe of other nations? A few extracts from the few books which I am able to procure, may beſt anſwer theſe queſtions.

Le Mercier, Tableau de Paris, chap. 266, *edit. Amſterdam* 1782. "Et comment voulez vous, que "cette ville, qu'on appelle ſuperbe, ne pullule pas des "mendians, autant de taches dans la legiſlation d'un "peuple. Il ne faut pas pour cela les etouffer, "comme on a fait dans ce qu'on nomme depots. "C'eſt une cruauté abominable et gratuite.

"On n'a pas aſſez cherché les moyens de remedier "a cet epouvantable deſordre; ce qui deshonorera "infailliblement nos magiſtrats, s'ils ne s'occupent de "cet objet. On leur a propoſé pluſieurs plans ega- "lement bons: ils n'ont plus qu' à choiſir.——

* See account of an inſtitution at Alet, near Grenoble, in Mrs. Schimmelpenninck's Tour of Dom Launcelot to the Grande Chartreuſe and Alet, taken in the year 1667.

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" On a traité les pauvres en 1679, et dans les " trois années ſuivantes, avec une atrocité une bar- " barie, qui feront une tache ineffaçable à un ſiecle " qu'on appelle humain et eclairé. On eut dit, " qu'on a voulu detruire la race entiere tant on mit " en oubli les preceptes de la charité. Ils moururent " preſque tous dans les depots, eſpece de priſons, où " l'indigence eſt punie comme le crime."

C. 267. " Mais s'il eſt pluſieurs mendians que " la miſere force a tendre la main, et qui affaiſſés ſous " le poids de malheur ont dans le geſte l'abbattement " de la vraie douleur, et dans les yeux le feu ſombre " du deſeſpoir, il eſt auſſi un grand nombre de geux " hypocrites, qui par des gemiſſemens impoſteurs et " des infirmités factices ſurprennent votre liberalité, " et trompent votre compaſſion. D'une voix arti- " ficielle plaintive et monotone, ils articulent en " trainant le nom de Dieu, et vous pourſuivent dans " les rues avec ce nom ſacré ; mais ces miſerables ne " craignent ni ſa juſtice, ni ſa preſence.——

" Eux ils ſe couvrent de plaies hideuſes pour " attendrir le peuple ; mais quand la nuit vient, " ſuivez ces vagabonds dans le cabaret reculé de " quelque faubourg, lieu de rendezvous ; vous verrez " tous ces eſtropiés droits et diſpos, ſe raſſembler " pour leurs bruyantes orgies. Le boiteux a jeté ſa " beguille, l'aveugle ſon emplâtre, le boſſu ſa boſſe " de crin ; le manchot prend un violon ; le muet " donne le ſignal de l'intemperance effrénée.——

" Ils ſe felicitent de ſubſiſter ſans rien faire, de " partager tous les plaiſirs de la ſocieté ſans en con- " noitre les charges. Les enfans qui proviennent de " ces commerces infames et illicites, ſont adoptés par " les premiers d'entre eux qui ont beſoin d'un objet " innocent pour exciter la pitié publique. Ils dreſſent " leur voix enfantine à l'accent de la mendicité ; et à

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" meſure que l'enfant grandit, il transforme en metier " la funeſte education qu'on lui a donnée. Lorsqu' " ils manquent d'enfans, ces miſerables enlevent " ceux d'autrui : alors ils contournent et disloquent " leur membres pour leur donner ce qu'ils appellent " des jambes et des bras de Dieu.——

" Mais comment oſe t'on punir la mendicité, lorſqu' " on voit celle des ordres religieux revetue d'une " apparence legale et pour ainſi dire conſacrée.—

" Toutes ces filles qui le ſoir vous offrent leurs " appas pour une legere retribution, peuvent etre " conſiderées comme de jeunes mendiantes; ca relles " ſont plus affamées que libertines. Elles vous " demandent votre argent plutot que vos careſſes.

C. 268. " Il n'eſt preſque pas poſſible dans la " ſituation actuelle de notre gouvernement, qu' il ne ſe " trouve un grand nombre de coupables ; parcequ'il " y a une foule de neceſſiteux qui n'ont qu' une exis- " tence precaire, et que la premiere loi eſt qu'il faut " vivre. L'horrible inegalité des fortunes qui va " toujours en augmentant, un petit nombre ayant " tout, et la multitude rien ; les peres de famille de- " pouillés d'argent par la voie trop ſeduiſante de " loteries," &c.

Dean Swift concludes his ironical epigram on the place of the damned—

" Then hell, to be ſure, is at Paris or Rome,
" And how happy for us that it is *not* at home!"

Chap. 269. " J'irai à l'hopital, s'e crie le pauvre " Pariſien ; mon pere y eſt mort ; j'y mourrai auſſi; " et le voila a moitié conſolé.—La Maiſon de Dieu! " et l'on oſe l'appeller ainſi! Le mepris de l'humanité " ſemble ajouter aux maux qu'on y ſouffre. Le " medecin, le chirurgien, ſont payés; d'accord: les " remedes ne coutent rien: je le ſais: mais on " couchera le malade a coté d'un moribond et d'un

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" cadavre ; on lui mettra le ſpectacle de la mort ſous " les yeux, lorſque les angoiſſes de la terreur pene- " treront deja ſon ame epouvantée. On le plongera " dans un air rempli de miaſmes putrides, &c.——

" L'Hôtel Dieu a été fondé en 660, par Saint " Landry, et le Comte Archambaud, pour y reçevoir " les malades de l'un et de l'autre ſexe ſans exception " de perſonne. Le Juif, le Turc, *le Proteſtant*, " l'Idolatre, le Chretien, y entrent egalement. Il y " a douze cents lits, et le nombre des malades ſe " monte a cinq ou ſix mille. Comptez pour l'Hôpital " General dix à douze mille perſonnes, pour Bicêtre " quatre à cinq mille ; vous aurez le denombrement " des infortunés qui ne ſavent où poſer leur tête.—Il " eſt preſqu' impoſſible de ſavoir quels ſont les " revenus de l'Hôtel Dieu. Ils ſont immenſes, et " ce qui le feroit croire, c'eſt l'attention que l'on a " d'en derober la connoiſſance au public.——

" On croit pouvoir aſſurer ici, que le revenu de " l'Hôtel Dieu eſt tel qu'il ſuffiroit pour nourrir " preſque la dixieme partie de la capitale.——

" Rapprochez la Maiſon de Charité de Lyon, et " l'Hôpital de Verſailles, de l'Hôtel-Dieu de Paris ; " d'un côté, vous apperçevrez un ordre admirable " une regie digne d'éloges, et qui attendrit le contem- " plateur, de l'autre, vous verrez tous les vices qui " affligent l'ame.——

" L'Hôtel Dieu de Paris a tout ce qu'il faut pour " etre peſtilentiel à cauſe de ſon atmoſphere humide " et peu airée ; les plaies s' y gangrenent plus facile- " ment, et le ſcorbut et la gale n' y ſont pas moins " de ravages, pour peu que les malades y ſejournent. " Les maladies les plus ſimples dans leur principe " acquierent des complications graves par une ſuite " inevitable de la contagion de l'air. C'eſt par la " même raiſon que les plaies ſimples à la tête, et aux

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" jambes ſont mortelles dans cet hôpital. Rien ne " confirme mieux ce que j'avance, que le denombre- " ment des miſerables qui periſſent tous les ans a " l'Hôtel-Dieu de Paris ; et à Bicêtre ; il meurt le " cinquieme des malades ; calcul effrayant !——

C. 270. " Les corps que l'Hôtel-Dieu vomit " journellement ſont portés a Clamart : c'eſt un " vaſte cimetiere, dont le gouffre eſt toujours ouvert. " Ces corps n'ont point de bierre : ils ſont confus " dans une ſerpilliere. On ſe depeche de les enlever " de leur lit ; et plus d'un malade réputé mort s'eſt " reveille ſous la main hâtive qui l'enfermoit dans ce " groſſier linceul : d'autres ont criés qu'ils etoient " vivans, dans le chariot même qui les conduiſoit a " la ſepulture !——

C. 271. " L'Hôpital des Enfans trouvés eſt un " autre gouffre, qui ne rend pas la dixieme partie " de l'eſpece humaine qu' on lui confie. Dans la " province de Normandie, on a calculé d'après l'expe- " rience de dix ans, qu'il mouroit cent quatre enfans " ſur cent huit.—Sept a huit mille enfans legitimes " ou illegitimes arrivent tous les ans à l'hôpital de " Paris, et leur nombre augmente chaque année. Il " y a donc ſept mille peres malheureux, qui renoncent " au ſentiment le plus cher au cœur de l'homme.—

" Le quart de Paris ne ſait pas bien ſurement la " veille, ſi ſes travaux lui fourniront de quoi ſubſiſter " le lendemain. Faut il etre etonné qu'on ſe porte " au mal moral, quand on ne connoit que le mal " phyſique ? En tout tems, a toutes les heures du " jour et de la nuit, ſans queſtion et ſans formalité, on " reçoit tous les enfans nouveaux-nés qu'on preſente " à cet hôpital.——

" Ce ſage etabliſſement a prevenu et empeché " mille crimes ſecrets : l'infanticide eſt auſſi rare, qu'il " étoit commun autrefois.——

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" On avoit propoſé de faire de tous ces enfans " trouvés autant de ſoldats. Projet barbare!" &c. [It may be a ſad deſtiny; but while the ſad buſineſs of war exiſts, it may be as well to train infants gradually to its toils and terrors, as to tear away men, trained to arts, from their induſtry, and from the boſom of their families.] " Un grand nombre de ces enfans " viennent de la province.—Un homme apporte ſur " ſon dos les enfans nouveaux-nés dans une boite " matelaſſée, qui peut en contenir trois. Ils ſont " debout dans leur maillot, reſpirant l'air par en " haut. L'homme ne s'arrête, que pour prendre ſes " repas, et leur faire ſucer un pen de lait. Quand il " ouvre ſa boite, il en trouve ſouvent un de mort; " il acheve le voyage avec les deux autres, impatient " de ſe debarraſſer du depôt. Quand il l'a depoſé a " l'hôpital, il repart ſur le champ pour recommencer " le même emploi; qui eſt ſon gagne-pain. Preſque " tous les enfans qu'on tranſportent de Lorraine par " Vitry, periſſent dans cette ville. Metz a vu dans " une ſeule année neuf cents enfans expoſés. Quelle " matiere à reflexion!" In eſtimating the effects of this vaſt and indiſcriminate foundling hoſpital, this latter circumſtance is a melancholy weight in the oppoſite ſcale to the prevention of infanticide alleged in its favour.

A work of Monſ. J. B. S. Salgues, on Paris, its Manners, Literature, and Philoſophy, publiſhed 1813, juſt before the great events which have given peace to Europe, and hopes of extended amelioration throughout the civilized world, gives the following compariſon of the ſtate of the hoſpitals before and after the Revolution. He refers alſo to a work publiſhed by an intelligent and benevolent phyſician, M. Duchannoy, on the ſame ſubject.

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"Could the Hôtel Dieu, in the ſtate in which we "remember it, be compared with any thing elſe than "a common ſewer, loaded with the infectious miaſ- "mata of a thouſand different contagions? when the "ſick, heaped together, ſerved only to conceal the "diſtinction between the dying and the dead, and "ſeemed to meet but in order to ſecure the abſorp- "tion of ſome ſufficient cauſe of diſſolution. The "means of cure were often the object of horrid "ſpeculation. It was reſerved for an adminiſtration "more humane, more principled, and more informed, "to direct its attention to the condition of the indi- "gent, and thus to found the pureſt pillar of national "glory. Indeed, the preſent management of the "hoſpitals deſerves every praiſe.

"Before the Revolution, Paris could only boaſt "of three hoſpitals, the Hôtel-Dieu, the Charité, "and the St. Louis; but now four additional build- "ings have been founded in the ſuburbs; with ſome "ſpecial hoſpitals, (theſe three being opened to the "diſeaſed of every deſcription,) ſuch as the hoſpital "for *maladies honteuſes*, for cutaneous diſorders, for "diſeaſes of children, and for lying-in women. At "Bicêtre, and at Salpêtriere, are alſo lunatic aſylums, "which are improved, but not new, eſtabliſhments.

"Firſt, it was neceſſary to repair the large edi- "fices applied to theſe purpoſes, to provide additional "conveniences of various kinds, furniture fixed and "moveable, baths, and beds, the utenſils of the "apothecary and the kitchen. This has been done "with judgement. At the Hôtel Dieu the ſick were "mingled and confounded together: all ſorts of "diſeaſes, the moſt contagious and the moſt offen- "ſive, were huddled into the ſame apartment; child- "ren and men, boys and girls, perſons afflicted with "hideous infirmities, the feveriſh, the ſcrophulous,

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" the epileptic, the inſane, were ſtowed in the ſame " rooms with lying-in women and venereal patients, " three, four, ſometimes ſix, in a bed. It was Mil- " ton's lazar-houſe with aggravations. The imagi- " nation ſhudders over the mere picture of theſe " death-breathing apartments, where the ſufferer " was invited but to a ſepulchre; yet they had " continued thus for centuries. Now, thanks to a be- " neficent philoſophy, the ſick are inſulated; each has " his bed apart; and the beds are ſo conſtructed, that " the old abuſe cannot be repeated. The number of " beds is proportioned to the ſize of the apartments; " which are lighted by larger windows, ventilated " with thorough drafts, neatly white-waſhed, and " purified with chemical vapours. This is a ſhort " ſketch of what has been done for the indigent " ſick. It was difficult to carry further the amelio- " rations of every kind. Let us not forget the " excellent eſtabliſhment of a central Diſpenſary; " nor the Houſe of Health in the ſuburb, where " perſons able to pay for attendance are admitted " at a moderate price, and provided with thoſe com- " plex accommodations which cannot be obtained at " home. Let us add the School for Midwives, and " the two Hoſpitals for Age; that of the men of St. " Lawrence, and that of the women of St. Sêvres. " Let us add, alſo, the Refuge for Old Couples; " where a man and his wife, who have fallen into " indigence, can live together on public alms. For- " merly, indigence was a ſentence of divorce, which " drove the huſband to the *Bicêtre*, and the wife to " the *Salpêtriere*. And the Houſe of Succour, a new " inſtitution, in which (as in a monaſtery) elderly men " are admitted, on providing ſecurity for the payment " of two hundred livres yearly; and the two Orphan " Houſes, one for children of each ſex; and the

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"Foundling Hoſpital, for thoſe whom parental unkindneſs reduces to the ſtate of orphans. Here children are received without inveſtigation, in order to prevent the temptations to infanticide, which ſhame has been known to occaſion, as well as want. The adminiſtration continues to watch over theſe little unfortunates, and allows penſions for their board until the age of twelve; after which maſters will take them for their own earnings. It has not been reckoned ſufficient to organize in a new and better ſpirit the ancient inſtitutions, and to found ſuch others as were wanting; it has alſo been deemed fit to connect them under the ſuperintendance of a common authority, which can preſcribe to each the expedient limits of its diviſion of humane labour. For this purpoſe, a central committee of the public charities has been formed; together with eſpecial committees for managing the eſtabliſhments for the ſick, for the old, and for children.

"Beſides the bureaux of theſe four committees each eſtabliſhment keeps acceſſible account-books with great exactneſs; ſo that the central adminiſtration can readily and weekly aſcertain any thing that it wants to know concerning the ſtate of the ſeveral inſtitutions. A certain attention in comparing the number of inmates with the habitual outgoings is the beſt preventive of embezzlement."—Quoted from *Appendix to v. 73 of the Monthly Review, p.* 534.

Among the very few French books which I have been able to procure on the ſubject which engages my attention, particular notice ſeems to be due to *Ideés d'un Citoyen ſur les beſoins, les droits, et les devoirs des vrais Pauvres. Amſterdam*, 1765.

"Orphelins.—Parlons d'abord des beſoins phyſiques de l'enfance, proprement dite. L'ancienne

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" legiſlation Françoiſe avoit impoſé l'obligation d'y " pourvoir, aux Seigneurs Hauts-Juſticiers: mais " auſſi les enfans illegitimes devenoient leur ſerfs, " c'eſt à dire a peu pres leur eſclaves dans l'ancienne " rigeur du droit feodal." The author ſtrongly recommends foundling hoſpitals, and the training all the youth to agriculture: this muſt manifeſtly depend on the demand for hands. It ſeems to be a juſt principle, that all who from infancy are reared at the public expenſe ſhould be trained to thoſe purſuits by which the community may be moſt benefited; and if wars muſt continue, and ſome in all ſtates muſt be trained to it, it ſeems but equitable to train to the defence of the ſtate thoſe who have been reared at the common expenſe. This was the practice of Athens; and young men thus reared, when able to bear arms, appeared at the feaſt of Bacchus in their panoply, and declared themſelves ready to devote their ſtrength to the ſervice of their beneficent country. Exceptions in ſuch caſe might eaſily be made with reſpect to the ſickly, and to thoſe who might exhibit extraordinary proofs of intellect, and dexterity in any of the arts.

" DES VIEILLARDS.—Les citoyens qui font le meil- " leur emploi de leurs forces tant qu'ils en ont, ſont " le plus communement aſſiégés de la pauvreté dans " leur vieilleſſe. Les ouvriers devoués aux travaux " de l'agriculture, et aux arts de premiere neceſſité, " ſont toujours le plus mal payés. Les beſoins de la " vieilleſſe pauvre etoient trop ſenſibles dans nos " villes pour ne pas s'attirer l'attention du gouverne- " ment: c'éſt principalement pour eux qu'on a ima- " giné de bâtir et de doter les hôpitaux. Le deſſein, " qu'on a ſi ſagement formé depuis longtems d'abolir " abſolument la mendicité en France, exigeoit qu'on " prit les moyens de pourvoir à la ſubſiſtence des vieil-

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" lards invalides de l'un et l'autre ſexe: il eſt clair qu'ils " ont droit de l'exiger de la part des adminiſtrateurs " de la republique, dès qu'on leur ôte leur ſeule " reſſource en les empéchant de ſoliciter la compaſſion " de leurs concitoyens." [Theſe are juſt ideas; and it may be hoped, that her renovated government, devoting its attention to the arts of peace, may direct the abundant energies of that ingenious people to the adoption of inſtitutions thus characteriſed by wiſdom and benevolence. The author generally condemns poor-houſes, as hateful to the poor, as crowding the vicious and the decent promiſcuouſly together, and partaking too much of the character of priſons. This is true: it will, however, be neceſſary to advert to this ſubject more particularly hereafter. Invalids, he obſerves, are generally better attended in private houſes, than in hoſpitals, &c. This may be true: yet for thoſe who are quite helpleſs, alms-houſes may be uſeful, in which they may be aſſembled, not crowded, ſo that a few trained attendants may give more effectual aid than could be procured otherwiſe; and in which, machinery might be conſtructed, eſpecially adapted to give eaſe, or to amuſe, by providing ſome ſlight occupation to ſuch perſons. His remarks, however, as applied to the generality of poor invalids, appear to be correct and humane.]

" Pourquoi ne laiſſerions nous pas ces pauvres " caducs dans le lieu meme qu'ils habiterent autrefois, " jouir du droit de domicile, de liberté de citoyen, " qui plait toujours, et qu'on a toujours le droit de " revendiquer. La plupart y trouveroient de petits " ſecours d amitié, des conſolations, une ſociété dans " les parents, des amis, des voiſins, des anciennes " connoiſſances, qui ne vont point les chercher dans " les horreurs d'un hôpital.

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" *Hôpital des Aveugles, a Paris.*—Nous croyons " que les aveugles pauvres du royaume doivent etre " tous alimentés et entretenue dans le lieu même " de leur domicile ordinaire ; une maiſon commune " leur eſt inutile, ſur tout une maiſon dans la " capitale ornée comme un des plus beaux palais " de l'Europe, qui contraſte ſi biſarrement avec le " metier qu'ils exercent dans les egliſes d'une men- " dicité tres incommode et tres indecente. Donnez " leur de quoi vivre chez eux en vrais et bons " pauvres, ſans tourmenter les fideles, &c.—L'au- " mône publique etant devenu generale pour toute " eſpece des pauvres, et pour tous leur vrais be- " ſoins ſans exception, la mendicité eſt un crime " qui merite d'etre reprimé ſans menagement, et " punie avec ſeverité.—En ſuppoſant ce principe " comme vrai, politiquement et moralement parlant, " il ne faut pas croire qu'il ſoit nuiſible à la charité " chretienne, et que nous pretendions ôter aux " fideles la reſource ſalutaire de l'aumône, &c.—

" Nous ne condamnons pas les troncs dans les " egliſes, [or collections at the church door,] a " Dieu ne plaiſe. Le commiſſaire paroiſſial, le Curé, " les femmes charitables, le juge de la paroiſſe, " auront toujours les mains ouvertes pour reçevoir " les dons de la piété.—Nous en concluons, que ſi " c'eſt un crime au pauvre entretenu par l'etat de " mendier, ce ſeroit une faute, et une eſpece de delit " au citoyen de donner de l'aumône à un mendiant ; " c'eſt un ſuperflu qu'il prodigueroit à l'un pour " priver un autre du neceſſaire, et pour mettre les " autres citoyens dans la neceſſité de le fournir à leur " depens ; ce qui forme dans la realité une ſorte de " vol fait au public. La loi donc pourroit pro- " nonçer une amende pour tout diſtributeur d'au- " mônes aux mendians, et meme attacher à cette

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" peine une humiliation. C'eſt auſſi le prononcé " formel d'une de nos anciennes ordonnances, auſſi " ſage en elle même, mais, malheureuſement, auſſi " prematurée que tous les autres de ce genre.— " Nous n' entendons pas prohiber petits preſens " aux pauvres domiciliés, penſionnés, et non men- " dians, &c."

This is plain ſenſe, and well worthy of general attention. Experience proves by far the greater number of thoſe who beg, to be indolent impoſtors, or active only in fraud. The worthy and really diſtreſſed apply to their friends, who can judge of their worth and their wants, and to the legal ſources of ſupply, in ſhort, to any legal means of ſuſtenance, rather to the ſtrange, precarious, immodeſt obtruſion of their whining, ſervile, or obſtreperous complaints, on thoſe who are hurrying from place to place, too much occupied with their own private cares to examine duly into circumſtances ſo ſtated.

Our offices of churchwarden and overſeer of the poor, being raiſed on an old eccleſiaſtical foundation, are not without a prototype in the Roman Catholic church.

Marguillier, (*Moreri's Dict.*) " Celui qui a " l'adminiſtration des affaires temporelles d'une egliſe " paroiſſiale, qui a ſoin de la fabrique et de l'œuvre. " L'intendance de la fabrique des egliſes apparte- " noit anciennement à l'evêque. Les eveques " s'en dechargent ſur les archidiacres, et les " archidiacres ſur les curés. L'avarice ou la negli- " gence des derniers fut cauſe qu'on choiſit des per- " ſonnes notables et zelées entre les paroiſſiens pour " prendre la direction des affaires de l'egliſe. Ce- " pendant les eveques ont pretendus que ces Mar- " guilliers quoique laics n'étoient point diſpenſés de " rendre compte de leur adminiſtration devant le " juge eccleſiaſtique.—Le mot de Marguillier vient

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" de Matricularius. La matricule etoit un regiſtre " public, où l'on enrolloit les pauvres qui deman- " doient l'aumône à la porte des egliſes ; et les Mar- " guilliers etoient les gardes de ces regiſtres, et les " diſtributeurs de ces aumônes. On a confié depuis " ce ſoin à ceux qui ont la garde du revenu des " egliſes, et on les a auſſi nommés Marguilliers, &c."

Early after the French Revolution, the National Aſſembly appointed a committee of mendicity. The project of eſtabliſhing a poor's rate was diſcuſſed and rejected. *Quat. Rapport*, 8*vo.* 1792. *A. Young's Travels.*

In a report of the proceedings of a Philanthropic Society in Paris, during the year 1813, publiſhed in 1814, I find the following intereſting notices. " Dans l'epoque deſaſtreuſe, dont le retour de Louis " XVIII. a marqué la fin, tandis que nos guerriers " bravoient la mort dans les combats, nous avons vu " les femmes reſtées dans les villes ſe conſacrer au " ſoin des bleſſés, et tous les citoyens faire des dons " volontaires pour leur fournir ce dont ils avoient " beſoin. Ce n'eſt point le ſuperflu qu'on a offert. " Les gens les moins riches ſe ſont impoſé des priva- " tions pour ſoulager les infortunés. Les Chirurgiens, " les Medecins, les Sœurs de la Charité, ſe ſont de- " voués ; et pluſieurs ont été victimes de leur zèle. " —Si les membres de la Société Philanthropique " ont dans ces circonſtances montré tous individu- " ellement les ſentimens qui les animent, le comité, " chargé de les repreſenter, a dû faire les derniers " efforts pour ſeconder leurs intentions.—La Societé " Philanthropique n'eſt point une inſtitution nouvelle; " elle avoit été fondée en 1780, ſous la protection " de Louis XVI. par des ſouſcripteurs reunis pour " venir au ſecours des pauvres.*

* " On voit par les rapports faits annuellement à l'ancienne " Société Philanthropique, qu'elle s'etoit progreſsiveme nt accrue

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" Les Princes que la Providence a rendu à nos " vœux protegeront ſon exiſtence, et faciliteront ſes " entrepriſes. Ou pourroient ils trouver une admi- " niſtration plus capable de remplir leur vues? " Tout eſt gratuit chez nous; notre zele n'a d'autre " but, d'autre aliment, que la charité; et nous nous " concertons avec ceux qui dans les villes les plus " eloignées, ſont occupés des memes objets, et " dirigés par les memes motifs."

The Society of Paris has, in fact, extended its efforts to every object of charity; to the diſtribution of aid to the diſtreſſed, to the eſtabliſhment of Diſpenſaries and of Schools, on the plan of Pestalozzi. " Appelée par le gouvernement à ſeconder les " meſures qu'il vouloit prendre contre la diſette, " produite par une mauvaiſe recolte, et par les mal- " heurs de la guerre, elle etablit, avec une incroyable " célérité, et ſans aucuns frais d' adminiſtration, 42 " fourneaux de ſoupes qui, dans le courant de l' " hiver de 1812 à 1813, diſtribuerent aux indigens " 4,342,600 rations, les unes contre les cartes, les " autres vendues a un prix fort au-deſſous de ce " qu'elles coutoient; elle fut ſecouru par les hom- " mes qui occupoient les places les plus eminentes, " et ſe livra à l'eſperance d'augmenter le nombre des " Diſpenſaires, de revenir ſur les ecoles; d'etablir, " dans les divers quartiers, des maiſons où les femmes " chargées d'enfans en bas age pourroient les depo- " ſer pendant qu'elles iroient vaquer à leurs travaux. " (Il en exiſte une de ce genre etablie, depuis pluſieurs

" depuis 1780, juſqù, à 1789; qu'elle etoit compoſée dé 821 mem- " bres, au nombre desquels on voyoit avec reconnoiſſance *Monſieur*, " aujourdhui notre Roi; que ſes reçettes avoient pluſieurs fois " excédé la ſomme de 120,000 francs, et que pendant dix années de " ſon exiſtence les ſecours qu'elle avoit diſtribués dans la ville de Paris s'étoient elevés a plus de 1,200,000 francs."

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" années, par Madame la Comteſſe Paſtoret, au fau-
" bourg St. Honore ;) et d'autres où l'on preteroit
" aux ouvriers connus, des outils dont ils paieroient
" peu a peu le prix ſur leur ſalaire."

*Poverty and Charity in Ruſſia.**

" In each government" (ſays Mr. Tooke, *View of the Ruſſian Empire, during the Reign of Catherine II. &c. vol. ii. p.* 181, *&c.*) " there is a college of general
" proviſion, which, beſides ſeveral other duties, is
" entruſted with the erection and inſpection of the
" hoſpitals and infirmaries. Theſe are inſtituted for
" a determinate number of patients, (about twenty or
" thirty,) and may not admit any more. They are
" intended for the poor and neceſſitous, who are
" cured and attended free of all expenſe. Beſides
" theſe infirmaries, the College of General Proviſion
" maintains particular houſes for incurable patients,
" who have no ſupport, and receptacles for lunatics.
" The deſign of the former is, that the unhappy ob-
" jects for whom they are deſtined may not deprive
" the poor, who may be afflicted with curable diſeaſes,
" of a place in the hoſpitals, and yet not be them-
" ſelves entirely without relief. The College of
" General Proviſion is bound to provide them lodg-
" ing, board, nurſes, and attendance, that at leaſt
" they may have ſome mitigation of their ſufferings.
" For the erection and regulation of theſe and other
" inſtitutions for the relief of ſuffering humanity,
" within the province of the College of General
" Proviſion, each of them receives, at its opening,
" from the imperial coffers, the ſum of 15,000 rubles,

* " Ruſſia is divided into 41 governments, excluſive of Coſacks
" of the Don and the Euxine, and nine vice-royalties, acquiſitions
" ſince 1783, comprehending 36 millions of perſons."

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" which in moſt of the governments is conſiderably
" augmented by the charitable contributions of the
" public. In the capital, and in the generality of
" populous towns, theſe inſtitutions are now not only
" upon a much larger ſcale than the general precept
" at firſt promiſed, but they are multiplied in various
" ways by the co-operation of the community at
" large. The town hoſpital of St. Peterſburg was
" founded in the year 1784. In one of the ſkirts of
" the city, by the ſide of the beautiful and broad
" Fontanka Canal, is a large brick inſulated building,
" of handſome but ſimple architecture. It receives
" all neceſſitous patients, (venereal excepted,) and
" attends their cure without fee or reward: handi-
" craftſmen and gentlemen's ſervants pay four rubles
" per month. All patients, on admiſſion, are imme-
" diately bathed, and have their heads ſhaven. The
" number of beds amounts uſually to 300, but in
" caſes of emergency is increaſed to 400. In the
" year 1790, ſix contiguous buildings of timber, on
" brick foundations, were erected behind the main
" edifice, by the College of General Proviſion, and
" furniſhed with 250 beds. Here the patients, in
" ſummer, enjoy the freſh air; and during the interval
" thus procured, the principal building is thoroughly
" cleanſed. In the four years, from 1785 to 1789,
" it had altogether taken in 9427 patients; and the
" number is found annually to increaſe. Of theſe,
" 7417 were ſent out cured, 1773 died, and 237
" remained at the concluſion of the latter year.——
" The city hoſpital of St. Peterſburg, for poor and
" incurable patients, was opened in 1781. The
" indulgence which qualifies for admiſſion to it is
" diſtinguiſhed into degrees which form two claſſes,
" one whereof compriſes the completely impotent,
" who have a full claim to the benefit of the houſe:

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" to the ſecond claſs belong thoſe who are capable " of doing ſome kind of work. Theſe are employed " in any adequate occupation about the houſe. The " expenditure amounts annually (according to the " eſtabliſhment) to 15,417 rubles. The City Hos- " pital at Moſcow, which was endowed in 1775, " admitted at that time 150 patients, and is com- " pletely on the ſame footing with that of St. Peters- " burg. Several inſtitutions, on a ſmaller ſcale, are " proportionably upon as good a footing; and the " benefit thus accruing from Catherine's philanthropic " regulations for the preſervation of her people, and " for the alleviation of poverty and affliction among " them, merits the higheſt applauſe. There are " many ſimilar inſtitutions, partly endowed by the " Crown, and partly by rich and humane individuals. " In a hoſpital founded at Moſcow 1763, by the " Grand Duke and heir apparent Paul Petrovitch, " fifty perſons were maintained and attended gratis. " The philanthropic Howard, who viſited this hoſpital, " ſays, that it would be difficult to find a better ſitua- " tion in the vicinity of the city. He taſted the " bread and beer, and found both good; and adds, " 'on the whole, I muſt confeſs that this little hoſpital " 'would do honour to any country.'—"*Military hoſ- " pitals for land forces.* Beſides the two general land " hoſpitals at St. Peterſburg and Moſcow, there are 14 " large field hoſpitals at Aſtrakhan, &c. and battalion " lazarets are every where in great numbers. There " are, moreover, eleven ſea hoſpitals, beſides one for " marines. The ſea hoſpital at Cronſtadt, during " the war with Sweden, was annually obliged to " admit near 25,000 patients. A new hoſpital was " therefore founded at Oranienbaum." Howard cenſures the Ruſſian field hoſpitals, particularly for want of cleanlineſs, which Mr. Tooke inclines to

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vindicate, by ſuggeſting that Ruſſian and Engliſh habits and ideas are different in that reſpect: and on Howard's cenſure of the bad nouriſhment, Mr. Tooke obſerves, "here alſo we ſhould have regard "to cuſtom." He enumerates and deſcribes ſeveral other grand eſtabliſhments for the poor and infirm, houſes for lying in women, foundling hoſpitals, ſmall-pox hoſpitals, and peſt houſes. The foundling hoſpitals are denominated education houſes. "The rooms," ſays Mr. Coxe, "are lofty and large; "the dormitories, which are ſeparate from the work-"rooms, are very airy, and the beds are not crowded; "each foundling, even each infant, has a ſeparate "bed; the bedſteads are of iron; the ſheets are "changed every week, and the linen three times "a week. In going over the rooms, I was par-"ticularly ſtruck with their neatneſs; even the "nurſeries were uncommonly clean, and without "any unwholeſome ſmells. I was convinced "from the behaviour of the children, that they "were in general happy and contented, and could "perceive from their looks that they were remark-"ably healthy." A great proportion of thoſe brought thither is, however, found to be in a miſerable ſickly ſtate, and the proportion of deaths to the total number reared exceedingly high. It appears from Mr. Tooke's numbers, that hardly more than one in ſix is reared. In the Empreſs Catherine's inſtructions for framing a code of laws, it is ſaid, "the boors have, generally ſpeaking, from twelve "to twenty children by one marriage, but it rarely "happens that the fourth part of them reach ma-"turity." All who are below the degree of gentry, and who do not reſide in towns, appear to be of the generic claſs of boors; of which, however, there are ſeveral diviſions: as, 1. Free Peaſants. 2. Od-

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nodvortzi, or one houſe owners. 3. Coſſacks: ſome of whom, by military ſervice, have become noble. 4. Tartar tribes. 6. Diſbanded ſoldiers. 7. Emancipated ſerfs. 8. Malo-Ruſſian boors. 9. Vaſſal boors. Theſe are of three kinds, 1. Crown boors. 2. Œconomy boors, formerly belonging to churches and monaſteries. 3. Boors of the mines. 4. Noble and private boors. Reſpecting theſe laſt, the Empreſs, in her inſtructions, &c. declares her diſſatisfaction at the ſeverity with which this inferior claſs is treated; a ſeverity, as ſhe ſays, readily leading to reſiſtance. She diſplayed unwearied attention in ameliorating their condition, and promoting their welfare, declaring her wiſh that vaſſalage ſhould be gradually aboliſhed.

Amongſt the valuable paſſages quoted from the journal of Mr. Reginald Heber, in *Clarke's Travels in Ruſſia*, it is ſaid, "we obſerved a ſtriking difference "between the peaſants of the crown and thoſe of "individuals. The former are almoſt all in compa- "ratively eaſy circumſtances. Their *abrock*, or rent, "is fixed; and as they are ſure it will never be raiſed, "they are more induſtrious. The peaſants belong- "ing to the nobles have their rent regulated by their "means of getting money; thus it becomes, not a "rent for land, but a downright tax on induſtry. "Each male peaſant is obliged to labour three days "in each week for his proprietor. If a ſlave exer- "ciſes any trade which brings in more money than "agricultural labour, he pays a higher *abrock*. "The aged and infirm are provided with food, and "raiment, and lodging, at their owner's expenſe. "Such as prefer caſual charity to the miſerable "pittance they receive from their maſter, are "frequently furniſhed with paſſports, and allowed to "ſeek their fortune; but they ſometimes pay an

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"*abrock* even for this permiſſion to beg. The "number of beggars in Peterſburg is very ſmall; "as when one is found, he is immediately ſent back "to his owner. In Moſcow, and other towns, beg- "gars are numerous, though I think leſs ſo than in "London. They beg with great modeſty, in an "humble and low tone of voice, frequently croſſing "themſelves, and are much leſs clamorous and im- "portunate than London beggars. The maſter has "the power of correcting his ſlaves by blows or con- "finement; but if he is guilty of great cruelty, he "is amenable to the laws. Inſtances of barbarity "are, however, by no means rare. Domeſtic ſer- "vants, and thoſe employed in manufactories, as they "are more expoſed to cruelty, ſo they ſometimes "revenge themſelves in a terrible manner. No "ſlave can quit his village, or his maſter's family, "without a paſſport. The priſons of Moſcow and "Koſtroma were filled with runaway ſlaves, who "were for the moſt part in irons. If a maſter is "diſpleaſed with his ſlave, he may at any time "ſend him for a ſoldier. With regard to the pea- "ſant's comforts, or means of ſupporting exiſtence, "I do not think they are deficient," &c.

Theſe extracts, taken in fragments, with a view to brevity, ſhew that a ſtate of lordſhip and vaſ- ſalage, however galling to the poor, is, probably, not leſs onerous to the rich than the ſyſtem of legal poor's rates, and is ſurely not more favourable to general induſtry.

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Iceland Poor Law.

In the very intereſting narrative of Sir George Stewart Mackenzie's Travels in Iceland, during the ſummer of 1810, &c. we find an account of a regularly eſtabliſhed law to ſecure the maintenance of the infirm poor. "The Icelandic laws reſpecting "the condition and maintenance of the poor are "very ſtrictly enforced, and become much more "burthenſome to the farmers and peaſants of the "country than the taxes to which they are ſubject. "With the exception of three ſmall buildings for "the admiſſion of a few incurable lepers, there is no "public eſtabliſhment in the island which affords a "permanent abode to the aged and deſtitute; and "by all ſuch the more immediate aſſiſtance of their "fellow citizens is therefore imperiouſly required. "The laws render it neceſſary for every farmer or "houſeholder to receive into his family, and to give "ſupport to, thoſe of his relations, even in the fourth "degree of kindred, who may be in a deſtitute "condition. If he has no ſuch calls made upon "him by conſanguinity, he is ſtill required to aſſiſt "in ſupport of the poor, either by admitting ſome "orphan or aged perſon into his houſe, or by con-"tributing an annual ſum proportioned to the value "of his property. It not unfrequently happens, that "a landed proprietor, who pays little more than two "rix-dollars to the public revenue, is called upon for "forty, fifty, or even ſixty, as his ratio towards the "maintenance of the poor in the diſtrict, when he "is unwilling to receive any of theſe into his own "habitation. The execution of the poor laws is "committed to the Hreppſtiorè of each pariſh, and "forms the moſt eſſential part of the duties of his "office."

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State of the Poor, and Charities, in Ireland.

The wealth of Ireland is leſs diffuſed than that of England. The great opulent proprietors are rarely reſident on their eſtates. The middle claſs is proportionably ſmall, and ill educated. The poor numerous, ignorant, moſt prolific, and moſt thoughtleſs. A mixture of popery, with peculiar pagan ſuperſtition, the prevailing religion. Mendicity univerſal. All the helpleſs, infirm, and deſtitute, ſeek ſubſiſtence from cafual charity. Wretches who cannot walk abroad to beg are carried by their idle neighbours from door to door, and ſet down to obſtruct the entrance, till they obtain a pittance of meal or money. Police in Dublin, and induſtry in Belfaſt, however, preſerve their ſtreets in ſome degree from ſuch exhibitions.

In an "Account of Ireland, ſtatiſtical and poli-"tical, by Edward Wakefield, 1812," it is remarked, "the mountain tenants of Connaught are *the 'spal-"peens,'* who in ſummer travel into Leinſter in ſearch "of work, while the wife and children wander about "begging, and ſoliciting charity 'for the honour of "GOD.' Groupes of theſe poor creatures may be "ſeen during the ſummer months, from one ſhore to "the other, perambulating the country, in want and "miſery. One of the children carries a tin kettle; "others, if ſtout enough, have a bundle of bed "clothes on their backs; and the mother is fre-"quently loaded with an infant, that peeps over her "ſhoulders out of a blanket in which it is ſuſpended. "Their clothes are filthy rags; and although the "roads are rugged and hard, none of them have "ſtockings or ſhoes." The author of the ſtatiſtical account of the pariſh of Inch, in the county of Wigton, complains of its being infeſted with Iriſh beggars. "This pariſh," ſays the author,

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"is both willing and able to provide for its own "poor, but the people are greatly oppreſſed by "inundations of poor vagrants from Ireland. The "great road from Portpatrick to Dumfries paſſes "through this pariſh, and is conſtantly ſwarming "with Iriſh beggars. They turn aſide into the "country, and either by entreaties, or by threats, "extort alms from the inhabitants."—*Sir J. Sinclair's Statistical Account of Scotland, vol. iii. p.* 139.

I am not willing to extract inſtances of the wretchedneſs of the Iriſh poor from Mr. Wakefield's book, (as vol. ii. p. 773,) I hope they are exaggerated; if they are not, much of the diſtreſs of that country is attributable to the barbarous manners not only of the lower claſs, but of thoſe above them. The beſt authority relative to the ſtate of the poor is to be found in the different county ſurveys. "It "is ſurpriſing," ſays Mr. Tighe, Survey of Kilkenny, p. 473, "how, in the cheapeſt times, they "can ſtruggle for exiſtence, unaided as they are "by many little helps they meet with in this coun- "try (England); and, in fact, we feed them on "ſuch wretched diet, curtailed of that neceſſary "article milk during great part of the year; ſcantily "ſupplied with potatoes; clothed with rags; famiſhed "with cold in their comfortleſs habitations; nor can "they, though ſober, frugal, and laborious, which "from my own knowledge I aſſert, provide againſt "infirmity and old age with any other reſource than "begging and dependence, than the precarious re- "lief of charity; extremities to which many are con- "ſtantly reduced. None can tell better than the "members of the charitable ſocieties, what numbers "of miſerable objects depend on the diſtribution of "their bounty for exiſtence, and how inadequate "language is to convey a juſt idea of their poverty

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" and ſuffering. Theſe ſtatements may be applied, " more or leſs, to all parts of the country."

Sir C. Coote gives the following account of the poor in the King's and Queen's counties. " Candour " obliges me to acknowledge that they are much " addicted to theft, which it is no diſgrace to them " to be detected in. The population of the county " is much increaſed of late years; and it is a ſad " reflection, that their miſeries are multiplied in the " ſame proportion."

" A faithful but melancholy picture of the miſer- " able ſtate of the poor in Dublin has been given " by the Rev. James Whitelaw, whoſe invaluable " work ſhould be ſtudied by every friend of huma- " nity, and of the Iriſh in particular."—*Wake-field, p.* 790—791.

" In the ancient parts of this city, with few " exceptions, the ſtreets are generally narrow, the " houſes crowded together, and the rears or back- " yards of very ſmall extent. Of theſe ſtreets, a " few are the reſidence of the upper claſs of ſhop- " keepers, and others engaged in trade; but a far " greater proportion of them, with their numerous " lanes and alleys, are occupied by working manu- " facturers, by petty ſhopkeepers, the labouring poor, " and beggars, crowded together, diſtreſſing to " humanity. A ſingle apartment in one of theſe " truly-wretched habitations rates from one to two " ſhillings per week; and to lighten this rent, two, " three, or even four families become joint tenants. " As I was uſually out at very early hours on the " ſurvey, I have frequently ſurprized from ten to " ſixteen perſons, of all ages and ſexes, in a room " not fifteen feet ſquare, ſtretched on a wad of " filthy ſtraw, ſwarming with vermin, and without " any covering, ſave the wretched rags that conſti- " tuted their wearing-apparel. Under ſuch cir-

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" cumſtances, it is not extraordinary that I ſhould
" have frequently found from thirty to fifty indi-
" viduals in a houſe. An intelligent clergyman of
" the Church of Rome aſſured me, that No. 6,
" Braithwaite-ſtreet, ſome years ſince, contained 108
" ſouls. This crowded population, wherever it
" obtains, is almoſt univerſally accompanied by a
" very ſerious evil, a degree of filth and ſtench in-
" conceivable, except by ſuch as have viſited theſe
" ſcenes of wretchedneſs. Into the back yard of
" each houſe, frequently not ten feet deep, is flung
" from the windows of each apartment the ordure
" and other filth of its numerous inhabitants; from
" whence it is ſo ſeldom removed, that I have ſeen
" it nearly on a level with the windows of the firſt
" floor; and the moiſture that after heavy rains flows
" from this heap, having frequently no ſewer to
" carry it off, runs into the ſtreet by the entry leading
" to the ſtaircaiſe. One inſtance out of a thouſand
" that might be given will be ſufficient. When I
" attempted, in the ſummer of 1796, to take the
" population of a ruinous houſe in Joſeph's-lane,
" near Caſtle market, I was interrupted in my pro-
" greſs by an inundation of putrid blood, alive with
" maggots, which had from an adjacent ſlaughter-
" yard burſt the door, and filled the hall to the depth
" of ſeveral inches; by the help of a plank and
" ſome ſtepping-ſtones, which I provided for the
" purpoſe, (for the inhabitants without any concern
" waded through it,) I reached the ſtaircaſe; it had
" rained violently, and from the ſhattered ſtate of
" the roof a torrent of water made its way through
" every floor, from the garret to the ground. The
" ſallow looks, and filth and ſtench, of the poor
" wretches who crowded round me, indicated their
" ſituation. In the garret I found the entire family of

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" a poor working ſhoemaker, ſeven in number, lying " in a fever, without a human being to adminiſter to " their wants. On obſerving that his apartment had " had not a door, he informed me that his landlord, " finding him not able to pay———. I will not " diſguſt my reader with any farther detail, and only " obſerve, that I generally found poor room-keepers " of this deſcription, notwithſtanding ſo many cauſes " of wretchedneſs, apparently at eaſe, and perfectly " aſſimilated to their habitations. Filth and ſtench " ſeemed congenial to their nature; they never made " the ſmalleſt effort to remove them; and if they " could anſwer the calls of hunger, they felt, or " ſeemed to feel, nothing elſe of inconvenience. How " far it is the duty of the magiſtrate to interfere " in the removal and prevention of ſuch dreadful " nuiſances, or how far he is enabled to do ſo by the " exiſting laws, I ſhall not preſume to determine. I " am certain that every friend to decency and clean- " lineſs, any perſon who is anxious to promote the " comforts of the poor, will join me in opinion, that " a police which attends to our ſtreets and lanes only, " and that but partially, while it never beſtows a " thought on the back yards of the poor, performs " only half its duty. The more eſſential part, per- " haps, is neglected. The ſtench of filth in the open " ſtreet may be diſſipated by an unobſtructed current " of air; but that ariſing from human excrement in " narrow yards, encloſed by lofty buildings, muſt " operate with unchecked malignity. In the courſe " of the ſurvey, I frequently remonſtrated with the " inhabitants, and particularly when I found them " unemployed and idle, on their not attempting to " remove their dirt; but their univerſal anſwer was, " 'It is not my buſineſs; if I remove it, who will " 'pay me?'

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The Iriſh are a warm-hearted people. No one who knows them will accuſe them of wanting charity: but Ireland wants, more than any other country, at leaſt than the other diviſions of the Britiſh empire, an enlightened middle claſs, to whoſe reſpectability and comfort thoſe of the loweſt may hope to raiſe themſelves by induſtry and good character: and, perhaps, rather more than their neighbours, a general diſpoſition in the ſuperior claſs to devote a conſiderable portion, not of their money, but of their time and their intellect, to the improvement of the condition of the poor. To this remark, however, it were eaſy to name many brilliant exceptions, both among the Iriſh reſident in England, and among thoſe in Ireland. In the foremoſt rank of thoſe in England, it may ſuffice to name the EARL OF MOIRA, and his ſiſter LADY FITZGERALD; and LADY ISABELLA KING, the benevolent foundreſs of ſeveral uſeful eſtabliſhments in Bath, viz. the Houſe of Protection, in which poor orphans are trained to good principles, and every art which may render them uſeful as domeſtic ſervants: and the Society for Suppreſſion of Mendicity, and Encouragement of Induſtry, which has induced a body of reſpectable gentlemen and ladies, to aſſociate and devote themſelves to the inveſtigation of all caſes of alleged diſtreſs, with a view of directing charity into its proper channel. The Iriſh county ſurveys bear honourable teſtimony to the humane exertions of many of the reſident gentry. I take particular pleaſure in here naming Mr. and Mrs. GREENE, of Kilranelagh, in the county of Wicklow, and their neighbour Mr. SAUNDERS, of Saunders' Grove; whoſe exertions for the benefit of the lower orders afford an example, which, if duly followed, might make Ireland a paradiſe, bleſt in itſelf, and diffuſing bleſſings to the reſt of the united kingdom. The name

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of LA TOUCHE appears prominent among thoſe of the ſupporters of all the Dublin charities; but the fame of the many great and bright characters, whoſe titles and names decorate thoſe liſts, and do honour to human nature, needs not to be declared in theſe pages.

There are in Dublin at leaſt fifty public charities, extending to every human want and infirmity, bodily or mental. I take the enumeration from the Treble Almanack, Regiſtry, and Directory, for the year 1814.

Societies, &c. for the promotion of Religion and Morals.—1. For the Suppreſſion of Vice.—2. Hibernian Bible Society.—3. Sunday School Society. It is noted, that, being eſtabliſhed in 1809, it has given aſſiſtance to 167 Sunday-ſchools, conſiſting of at leaſt 19,000 children.—4. Society for promoting the Education of the Poor.—5. Blue Coat Hoſpital, containing 150 boys, to be maintained, educated, clothed, and apprenticed.—6. Incorporated Society for Proteſtant Schools.—7. Hibernian Society, for maintaining and educating, apprenticing, or placing in the army, orphans and children of ſoldiers.—8. Hibernian Marine Society, for orphans and children of ſeamen.—9. Dublin Weekly Schools. 10. Sunday and Daily Schools.—11. Freemaſon's Orphan School.—12. Orphan Houſe for deſtitute female children.—13. Foundling Hoſpital. There are 1032 children in the houſe, who are, when qualified, to be apprenticed to eligible maſters; and above 5000 with nurſes in the country.—14. Houſe of Induſtry.—15. Houſe of Refuge, for the reception of young women out of employment, who can bring full teſtimonials of good character, &c.—16. Richmond National Inſtitution for the inſtruction of the induſtrious blind.—17. Board of Education.

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Societies for the Sick-Hoſpitals.—1. Royal Hoſpital, near Kilmainham, for ancient and maimed officers and ſoldiers of the army in Ireland.—2. Royal Military Infirmary.—3. The Charitable Infirmary.—4. Dr. Stevens's General Hospital for 300 patients.—5. Mercer's Hoſpital for the ſick poor, containing about 50 beds.—6. Hoſpital for Incurables, containing 60, clothed, fed, and ſupplied with nurſes and medical attendance.—7. St. Patrick's Hoſpital, founded by Dean Swift, for lunatics and ideots.—8. Hoſpital for poor lying-in women. 9. The Meath Hoſpital—10. Weſtmoreland Lock Hoſpital.—11. Fever Hoſpital. This inſtitution embraces two objects; the immediate removal of the diſeaſed perſon from his own dwelling-place, and the adoption of meaſures for counteracting the progreſs of infection in the habitations of the poor. The hoſpital was opened in May 1804, from which time to October 1813, 13,607 were admitted, of whom near 12,500 were diſcharged cured.—12. Sir Patrick Dun's Hoſpital.—13. Diſpenſary for St. Mary's and St. Thomas's pariſhes.—14. The Dublin General Diſpenſary.—15. St. George's Diſpenſary and Fever Hoſpital.—16. Northweſt Diſpenſary. 17. United Hoſpital of St. Mark and St. Anne.—18. Diſpenſary for Infant Poor.—19. Cow-Pock Inſtitution.—19. Sick Poor Inſtitution, Meath-ſtreet. 20. Eſtabliſhment for relief of the ruptured poor.

Alms-Houſes and Societies, for exploring and relieving general diſtreſs.—1. Simpſon's Hoſpital for the reception of poor, decayed, blind, and gouty men.—2. Stranger's Friend Society.—3. Old Men's Aſylum, intended to receive forty.—4. Aſylum for aged and infirm female ſervants.—5. The Charitable Loan. The governors of the Charitable Muſical Society, incorporated by Act of Parliament

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in 1780, for lending out money, intereſt free, to indigent tradesmen, meet monthly to lend not leſs than two pounds, nor more than five pounds, to any one perſon at one time, which ſums are to be repaid at ſixpence in the pound weekly. Since March 1781, 3267 perſons have been relieved; the ſum lent £12,469.—6. Meath Charitable Loan.—7. Charitable Society for the relief of ſick and indigent room-keepers. This admirable inſtitution, if it be, and while it ſhall be, ſuſtained in all its departments with a zeal, aſſiduity, and ſagacity, in any degree comparable to that of its indefatigable and moſt worthy treaſurer, Mr. Samuel Roſborough, a name to be claſſed with thoſe of Curl and Coram, perhaps of Hanway and of Howard, muſt poſſeſs moſt of the advantages, free from many of the defects, of the Engliſh ſyſtem of poor's law.

It reſembles in many reſpects the inſtitution at Bath, before mentioned, which I ſhall hereafter find occaſion to deſcribe more fully. The plan of the Dublin Society is thus conciſely detailed at the back of the half-ſheet containing the report of receipts and expenditure during the year 1809. The receipts of that year are ſtated to have been 2218*l.* 11*s.* 11*d.* chiefly from voluntary contribution. Balance in the treaſurer's hands at the year's end 9*l.* 6*s.* 5½*d.*

"The inſtitution is conducted by the general "monthly meeting of ſubſcribers for ſuperintending "and controuling the receipts and expenditures, and "the deſcription of perſons relieved, during the preced-"ing month:—The committee of truſtees delegated by "diviſional meetings, and approved by the general meet-"ing, to arrange all buſineſs, and act as circumſtances "may require during the intervals of general meetings: "—The local or diviſional meetings of the reſident

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" members of each diviſion, and ſuch other members " as chooſe to attend. At theſe meetings all applica- " tions for relief are received, and given out for ex- " amination to members, not being the recommenders, " and received back with the neceſſary reports, and " then finally diſpoſed of. Every ſurgeon, phyſician, " and clergyman, reſident in town, has a power to " recommend objects. A weekly allowance for a " month is the uſual mode of relief, with an immediate " advance of money in urgent caſes; but frequently a " ſum is given to releaſe ſome indiſpenſable articles of " clothing, or implements of trade, (often unavoidably " pawned during ſickneſs, or occaſional want of employ- " ment), or to aid in ſome induſtrious purſuit, ſuited " to the abilities or opportunities of the petitioner.

" The objects of the inſtitution are ſuch poor per- " ſons of all religious perſuaſions as have never pub- " licly begged, and are in diſtreſs from ſickneſs, want " of employment, or other cauſe; and the relief ad- " miniſtered is always with a view to reſtore them to " their uſual means of ſupporting themſelves; it being " the uniform practice to extend *temporary* relief to " as many as poſſible, and not to give to any ſuch " permanent aſſiſtance as might tend to prevent in- " duſtry, or alienate the funds from their proper " objects. Thoſe who are found to have been for- " merly in better circumſtances, and to have preſerved " a good character, are conſidered as the moſt de- " ſerving. Whenever impoſitions are diſcovered, the " recommenders are appriſed of the deceit, and the " impoſtors are rejected and regiſtered. The ſociety, " however, obſerve that inſtances have occurred of " perſons in the receipt of the public bounty, who have " denied their having received any relief, in order to " obtain ſome from thoſe who recommeuded them: " they, therefore, think it right to caution the public

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"againſt giving credit to the reports of petitioners, "without making further enquiry."

No perſon engaged in the conduct of the inſtitution receives any compenſation for his trouble, except the ſecretary and collectors.

Penitentiaries.—1. Dublin Female Penitentiary. —2. General Magdalen Aſylum.—3. Magdalen Aſylum, Leeſon-ſtreet.—4. Lock Penitentiary.—5. Kilmainham Gaol Penitentiary.†

At Belfaſt is a poor-houſe and infirmary on ſo extenſive a ſcale, as probably to provide no leſs aid to the poor than would be ſupplied by the poor's rate in any Engliſh town of equal population. The ſtatement of the year 1809 ſhews an expenditure of 2706*l.* 2*s.* 3*d.* It appears to be conducted with great prudence, and equal attention to the morals and comforts of the poor. The ſums collected are, by donations, by bequeſts, by ſermons; by fines and penalties, paid by order of magiſtrates; by collections at places of worſhip, amounting, in 1809, to 414*l.* 3*s.* 2*d.*; by annual ſubſcriptions amounting, in 1809, to 876*l.* 3*s.* 6½*d.*; by burying-ground fees; by ſmall rents of fields and tenements; and by ſale of pigs. I find no account of profit by ſale of manufacture; which probably, as in other places of the kind, is very contracted, and conducted with loſs. Belfaſt contained, in 1791, 18,320 inhabitants.

* In the Houſe of Commons, Thurſday June 8, 1815, in a debate on a motion by Mr. Roſe, for the appointment of a Committee to enquire into the ſtate of mendicity in the metropolis, Mr. Peele ſaid, "he doubted whether it would be politic to "extend an eſtabliſhment like the Houſe of Induſtry in Ireland "to this country. It coſts £50,000 a year, and relief was given to "all who applied, becauſe there were no poor rates; but if he were "to judge of its efficacy from the ſtate of induſtry in Dublin, his "opinion would be far from favourable, as there was no city "in which mendicity prevailed to ſuch a degree as in the Iriſh "capital."—*Courier Newspaper.*

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Poverty, and Charity, in Scotland.

" The poor of Scotland (ſays Mr. Malthus, c. viii. " v. ii.) are in general ſupported by voluntary con- " tributions, diſtributed under the inſpection of the " miniſter of the pariſh; and it appears upon the " whole, that they have been conducted with conſi- " derable judgment. Having no claim* of right to " relief, and the ſupplies, from the mode of their " collection, being neceſſarily uncertain, and never " abundant, the poor have conſidered them merely " as a laſt reſource in caſes of extreme diſtreſs, and " not as a fund on which they might ſafely rely, " and an adequate portion of which belonged to " them, by the laws of their country, in all difficulties. The conſequence of this is, that the common people make very conſiderable exertions to avoid the neceſſity of applying for ſuch a ſcanty and precarious relief. It is obſerved, in many of the accounts, (ſtatiſtical, of Scotland,) that they ſeldom fail of making a proviſion for ſickneſs and for age; and in general the grown-up children and relations of perſons who are in danger of falling upon the pariſh ſtep forward, if they be in any way able, to prevent ſuch a degradation, which is univerſally conſidered as a diſgrace to the family.

" The writers of the accounts of the different " pariſhes frequently reprobate, in very ſtrong terms, " the ſyſtem of Engliſh aſſeſſments for the poor, and " give a decided preference to the Scotch mode of " relief." In the account of Caerlaverock, v. vi. p. 21, in anſwer to the queſtion, How ought the poor to be ſupplied? it is moſt judiciouſly remarked,

* Mr. Roſe, in a late pamphlet, has controverted this obſervation; but whatever may be the law on the ſubject, the practice is certainly as here repreſented.

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that " diſtreſs and poverty multiply in proportion to " the funds created to relieve them : that the meaſures " of charity ought to remain inviſible till the moment " when it is neceſſary that they ſhould be diſtributed : " that in the country pariſhes of Scotland, in general, " ſmall occaſional voluntary collections are ſufficient : " that the legiſlature has no occaſion to interfere to " augment the ſtream, which is already copious " enough : in fine, that the eſtabliſhment of a poor's " rate would not only be unneceſſary but hurtful, " as it would tend to oppreſs the landholder, without " bringing relief to the poor. Theſe, upon the " whole, appear to be the prevailing opinions of the " clergy of Scotland."

It appears, however, that epidemic diſeaſes are extremely frequent and fatal. Scurvy, low nervous fevers, rheumatiſms, and conſumptions, are attributed to the common reſidence of the poor, who are chiefly affected by them in cold and wet ſituations ; to ſcanty and unwholeſome food ; to impure air from damp and crowded houſes, indolent habits, and inattention to cleanlineſs. " Scotland has at all times been " ſubject to years of ſcarcity, and occaſionally even " to dreadful famines." It is ſaid, that in 1783 Scotland was ſaved from famine by the ceſſation of the American war, and the conſequent opening of the magazines, particularly of peaſe, provided for the navy. " Many ſimilar deſcriptions occur in different " parts of the ſtatiſtical account ; but theſe will " ſufficiently ſhew the nature and intenſity of diſtreſs " which has been occaſionally felt from want." Yet, " it has been calculated, that half of the ſurplus of " births in Scotland is drawn off by emigrations; " and it cannot be doubted that this drain tends " greatly to relieve the country, and to improve the " condition of thoſe that remain." Ch. x. v. 1.

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The neceſſity of this drain for ſuperabundant population is found to exiſt, although the population is not forced by the operation of poor's rate. Emigration, alternately acting as cauſe and effect of augmented population, ſeems to have been the effective ſubſtitute for the general enforcement of the poor law. Such a law, however, exiſts, and is enforced for the maintenance of the ſyſtem of general education, by which the condition of the poor in Scotland has been greatly improved. "An Act, "paſſed in 1646, obliges the heritors and miniſter of "each pariſh to meet and aſſeſs the ſeveral heritors "with the requiſite ſum for building a ſchool-houſe, "and to elect a ſchoolmaſter, and modify a ſalary "for him in all time to come. The Society for "promoting Chriſtian Knowledge, incorporated in "1709, have applied a large part of their fund for "the ſame purpoſe. By their report, 1ſt May 1795, "the annual ſum employed by them in ſupporting "their ſchools in the Highlands and Iſlands was "3913l. 19s. 10d. The influence of the ſchool "eſtabliſhment in Scotland on the peaſantry of that "country ſeems to have decided by experience a "queſtion of legiſlation of the utmoſt importance— "whether a ſyſtem of national inſtruction for the "poor be favourable to morals and good government." In the year 1698, Fletcher of Saltoun declared as follows: "There are at this day in Scot-"land 200,000 people begging from door to door. "And though the number of them be, perhaps, "double to what it was formerly, by reaſon of this "preſent great diſtreſs, (a famine then prevailed,) "yet in all times there have been about 100,000 of "thoſe vagabonds, who have lived without any regard "or ſubjection either to the laws of the land, or even "thoſe of GOD and nature." He accuſes them as

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frequently guilty of robbery, and ſometimes of murder. "In years of plenty," ſays he, "many thou-"ſands of them meet together in the mountains, "where they feaſt and riot for many days; and at "country weddings, markets, burials, and other "public occaſions, they are to be ſeen, both men and "women, perpetually drunk, curſing, blaſpheming, "and fighting together." This high-minded ſtatesman, of whom it is ſaid by a cotemporary, "that "he would loſe his life readily to ſave his country, "and would not do a baſe thing to ſerve it," thought the evil ſo great, that he propoſed as a remedy the revival of domeſtic ſlavery, according to the practice of his adored republics. "A better remedy has "been found, which, in the ſilent lapſe of a century, "has proved effectual. The ſtatute of 1696, the "noble legacy of the Scottiſh Parliament to their "country, began ſoon after this to operate: and "happily as the minds of the poor received inſtruction, "the Union opened new channels of induſtry, and "new fields of action to their view." *Account of Pariſh Schools in Scotland, by James Currie, M. D. 27th Report of the Society for bettering the Condition of the Poor, vol. v.*

A moſt intereſting picture of the ancient Highlanders is drawn by Lord Selkirk, on Emigration and the State of the Highlands, p. 20 and 21, with a pen manifeſtly guided by the pureſt benevolence, and impelled by a manly ardour in the cauſe of truth. "Their lands afforded few objects of commerce: the "only article of which they ever had any conſider-"able ſuperfluity was cattle; and from the turbulent "ſtate of the country, theſe could not be brought to "market without the utmoſt difficulty. The deſire "of accumulating was checked by the inſecurity of "property: thoſe, indeed, who derive their acqui-

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" ſitions from the ſword, are ſeldom in the habit of
" hoarding them with care: what may next day be
" replaced by the plunder of an enemy, they are
" diſpoſed to laviſh with careleſs profuſion. Thus
" among the ancient Highlanders, the ſame men who
" made a glory of pillage and rapine, carried the
" ſentiments of hoſpitality and generoſity to a ro-
" mantic exceſs. The devoted attachment of the
" common people to their chiefs, though deſcribed
" in terms of aſtoniſhment by contemporary writers,
" was an effect eaſily deducible from the general
" principles of human nature. Among the poor in
" civilized countries, there is, perhaps, no circum-
" ſtance more ſeverely felt, than the neglect they meet
" with from perſons of ſuperior condition, and which
" appears to ſtigmatiſe them as of an inferior ſpecies:
" and if in the hour of diſtreſs they meet with an
" unexpected degree of ſympathy, the attention be-
" ſtowed on their ſituation is often more ſoothing
" than direct benefits conferred without any ap-
" pearance of ſenſibility or concern. When a perſon
" of rank treats his inferiors with cordiality, and
" ſhews an intereſt in their welfare, it is ſeldom that
" in any country this behaviour is not repaid by
" gratitude and affection. This was particularly
" to be expected among the Highlanders, a peo-
" ple naturally of acute feelings, habituated to
" ſentiments of a romantic and poetical caſt: in
" them the condeſcending manners and kindneſs
" of their chiefs excited an attachment bordering
" on enthuſiaſm." This did not eſcape the ob-
ſervant eye of Dr. Johnſon, who, in ſpeaking
of his reſidence in the houſe of Mr. M'Lean, of
Col, (*Journey to the Weſtern Iſlands, page* 297,)
ſays, " Wherever we roved, we were pleaſed to ſee
" the reverence with which his ſubjects regarded

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" him. He did not endeavour to dazzle them by " any magnificence of dreſs; his only diſtinction was " a feather in his bonnet; but as ſoon as he ap- " peared, they forſook their work, and cluſtered " about him; he took them by the hand, and they " ſeemed mutually delighted." Nothing can be more juſt than Lord Selkirk's obſervation; no object more intereſting than that commerce of good ſympathy, which arreſted Dr. Johnſon's attention. The moſt baleful effect of luxury is that ſelfiſhneſs, indolent as to all that concerns the welfare of others, and active only in purſuit of particular and immediate gratification, which wholly alienates the rich from the poor. Surely to the reaction of this want of ſympathy, ariſing from luxurious habits, from the perverſion of religion, and the wreck of morals, is to be attributed much of the atrocity which caſts ſo deep a ſtain of horror over the fourth and fifth years of the French Revolution.

In Lord Kaimes's Sketches of the Hiſtory of Man, (properly called ſketches, from the frequent marks of haſte,) are ſome juſt reflections on the poor. He is incorrect in ſtating, that an Engliſh labourer " dares " not remove from a pariſh in which he has gained " a ſettlement to another where wages are higher, " from fear of being cut out of a ſettlement al- " together." *P.* 70. *Sk.* 10. But he anticipates the concluſions of Mr. Malthus, in declaring reſolutely againſt a perpetual tax for the poor. " If " there muſt be ſuch a tax, I know of none leſs " ſubverſive of induſtry and morals, than that eſta- " bliſhed in Scotland, obliging the landholders in " every pariſh to meet at ſtated times in order to " provide a fund for the poor; but leaving the ob- " jects of their charity, and the meaſure, to their own " humanity and diſcretion." In this plan there is

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no encroachment on the natural duty of charity, but only it is provided that the minority muſt ſubmit to the opinion of the majority.

In large towns, where the character and circumſtances of the poor are not ſo well known as in country pariſhes, the following variation is propoſed. "Inſtead of landholders, who are proper in country "pariſhes, let there be in each town pariſh a "ſtanding committee, choſen by the proprietors of "houſes, the third part to be changed annually. "Let this committee, with the miniſter, make up a "liſt of ſuch as deſerve charity, adding an eſtimate "of what, with their own labour, may be ſufficient "for each of them. Let the miniſter, with one or "two of the committee, carry about this liſt to "every family that can afford charity, ſuggeſting "what may be proper for each to contribute. This "liſt, with the addition of the ſum contributed by "each houſholder, ſhould be affixed on the principal "door of the pariſh church, to honour the contri-"butors, and to inform the poor of the proviſion "made for them. Some ſuch mode may probably "be effectual, without tranſgreſſing the bounds of "voluntary charity. *But if any one obſtinately "refuſe to contribute, after ſeveral applications, the "committee at their diſcretion may tax him.*" The committee will, in effect, be a veſtry; the collection, a poor's rate; and the diſtribution judicious or otherwiſe, according to the intelligence or activity of thoſe who ſhall at any time compoſe it. In fact, the Scotch poor law differs little from that of England. The habits of the Highlands make it needleſs amongſt the mountaineers: in the great towns, the difficulty of raiſing a ſupply for the infirm poor, rapidly increaſing in number, according to the advances of wealth and luxury, has occaſioned its partial enforcement.

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In Erſkine's Inſtitute of the Law of Scotland' *fol. ed. b. i. tit. 7. par.* 63. *p.* 148, it is obſerved' "The poor may be divided into thoſe nuiſances to "ſociety, who, though they are able, are not willing "to work; and ſuch indigent perſons as, from age "or bodily infirmities, cannot earn a ſufficient live-"lihood by labour. The puniſhments inflicted by "law on the firſt ſort ſhall be explained." *B. iv. t.* 4. "The poor who are aged, or diſabled from "work, were appointed to be maintained by a tax, to "be levied upon the pariſhes where they were ſeve-"rally born. 1535. *c.* 22. (Boyd, office, power, and "juriſdiction of his Majeſty's juſtices of the peace, "and commiſſioners of ſupply, obſerves, that this "was the firſt ſtatutary maintenance appointed by "the legiſlature of Scotland for the poor. *b. i. p.* 192.) This tax was to be proportioned among "the inhabitants of boroughs, by the magiſtrates; "and in landward pariſhes, by judges named by the "king. 1579. *c.* 74. By a poſterior Act, 1663—16, "a power is given to the landholders in landward pa-"riſhes to aſſeſs themſelves for the maintenance of ſuch "of the poor, as cannot fully maintain themſelves by "labour, in the manner ſpecially deſcribed in that Act, "and to demand relief of half of the ſum ſo raiſed from "their tenants. Where the place of a poor man's "nativity is not known, the burthen of his mainte-"nance falls on the pariſh where he has had his moſt "common reſort for the three years immediately pre-"ceding his being taken up, or his applying for the "public charity. 1663, *c.* 16. 1698, *e.* 21. *See* "*New Col. ii.* 19. And in a late caſe, Aug. 7, 1767, "Baxter, it was adjudged, that the maintenance of "indigent or poor perſons ought to fall on the pariſh "of their laſt three years reſidence, even preferably to "the pariſh of their birth, though that ſhould be

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" known. In parishes where a sufficient fund cannot " be raised for all the poor, either by taxation, or " by voluntary contribution at the church doors, the " magistrates of the borough, or the kirk-session, are " authorised to give them badges, as a sufficient war- " rant to them to ask alms at the houses of the inha- " bitants; but they must neither beg at churches, nor " where there is any public meeting, nor without the " limits of their own parish. 1579, *c.* 74. 1672, *c.* 18. " The execution of these regulations, so charitably " intended for the relief of the poor, is attended with " so much difficulty in most of our parishes, especially " those which border upon the Highlands, that it is " in few places only it has been attempted."

The Act of 1663 was confirmed and enlarged by that of 1672, which states, in preamble, that the vagabonds, beggars, and idle persons, are a great burthen and reproach to the kingdom; and for the most part live without law or rule, sacred or civil. And to remedy these defects, enacts that the magistrates of several boroughs mentioned in the Act shall provide correction-houses for receiving and entertaining of the beggars, &c. within their boroughs.

The Act of James VIth, entitled *Anent the Poor*, enacts, that poor and indigent children may be bound as servants to those who will receive and maintain them, their heirs and assignees, till such children shall attain the age of thirty years; and they are to be subject to the correction of their masters in all manner and sort of punishment, says the Act, life and torture excepted. The 10th Act of 22d Parliament, Boyd, p. 197.

I had proceeded thus far, before I was enabled to procure Dr. Macfarlan's enquiries concerning the poor, whose collections on this subject would have saved me much trouble; I shall now content myself

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with referring for farther information to page 44 of his uſeful book.

Edinburgh abounds in charitable eſtabliſhments, ſome of which it may be intereſting to enumerate, with a view of conſidering how large a ſum they ſupply toward the aid of the poor.

Heriot's Hoſpital, the funds of which are applied to the education, and placing out in various ways, of boys, of whom above 100 are in the houſe.

Watſon's Hoſpital, for the ſame purpoſes.

Merchants' Maiden Hoſpital, for girls.

Trades' Maiden Hoſpital, on a ſimilar plan to the preceding.

Orphan Hoſpital maintains above 150; empowered to hold real property of 1000l. per ann.; ſupported by charitable contributions.

Gilleſpie's Hoſpital, for old men and women, and for the education of 100 boys.

Trinity Hoſpital, for the reception of poor aged burgeſſes, their widows and daughters, maintains about fifty.

Aſylum for the blind, ſupported by charitable contributions, and the ſale of their manufactures.

The Charity Workhouſe, maintaining commonly about 700 perſons of both ſexes, including children; there are beſides, 300 out-penſioners. The only permanent fund for defraying this expenſe is a tax of two per cent. on the valued rents of the city, about 600l. annually; other funds yield about 400l. The reſt is derived from collections at church doors, and voluntary contributions; but theſe fall ſhort of the requiſite ſupply, and recourſe is had to extraordinary collections. The ſum ariſing from the rents of the city is conſtantly increaſing; but *the members of the College of Juſtice are exempted.* The expenſe of this

inſtitution is ſuppoſed to be annually not leſs than 4000*l.*

There are two other Charity Work-houſes, one in Canongate, the other in St. Cuthbert's or Weſt-kirk pariſh.

Captain William Horn's charity, 3500l. inveſted, that the intereſt may be divided, on Chriſtmas day, to poor out day-labourers, who muſt at that ſeaſon want employment, 5l. to thoſe who have large families, one half to thoſe who have ſmaller.

Robert Johnſton's charity, 3000l. to the poor, 1000l. to be employed in materials, for work, &c. 1000l. to clothe boys in Heriot's Hoſpital.

Mr. John Strachan's charity, in truſt to the Preſbytery of Edinburgh, to be diſpoſed of in ſmall ſums to poor old people, not under 65 years of age, and to orphans not above 12.

Magdalen Aſylum.

Society for the Sons of the Clergy.

Deſtitute Sick Society.

Royal Infirmary.

Public Diſpenſary.

Vaccine Eſtabliſhment.

Lying-in Hoſpital.

Truſtees for Miniſters' Widows.

Friendly Society of Diſſenting Miniſters, for relief of Widows and Orphans.

Deaf and Dumb Inſtitution.

Lunatic Aſylum.

Gratis Sabbath School Society.

Society for Suppreſſion of Beggars, for the relief of Occaſional Diſtreſs, and for the encouragement of Induſtry among the Poor. Inſtituted January 25, 1813. This Society is founded on ſimilar principles and plan to one previouſly eſtabliſhed in Bath, which will be hereafter deſcribed. *Guide to Edinburgh*, 1807.

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To theſe may be added the parochial inſtitutions for religious education of children of the poor, and Society for promoting Religious Knowledge among the Poor; but perhaps as theſe are wholly of a ſpiritual nature, their revenue is not to be added to the above account.

The concluſion of the report of the Society for Suppreſſion of Beggars, (the writer of which ſeems to have had the Bath reports in his eye,) deſcribes correctly the beſt objects of charity as the aim of the inſtitution. "Inveſtigation is the baſis of their "ſyſtem. True charity looks beyond the mere "giving of alms. It aims at the amendment of the "poor: it directs its efforts to the education of the "young; to the recovery of the ſick; the reforma-"tion of the diſſolute; the employment of the idle "and unoccupied; the comfort of the aged, helpleſs, "and afflicted. Theſe duties, the ſociety, as far "as in their power, attempt to fulfil." What heart, in any quarter, whereſoever humanity exiſts, would not prompt a prayer for their ſucceſs.

The population of Edinburgh is ſaid to be near 90,000. That of Glaſgow is ſaid, in the Picture or Stranger's Guide, to be 110,000.

The charities of Glaſgow appear to bear a due proportion to thoſe of Edinburgh. There is, however, a toll levied on the trades' incorporations, which appears to be peculiar to Glaſgow incorporations.

Hammermen	pay	annually	to	the	poor	£250
Tailors	-	-	-	-	-	570
Cordiners	-	-	-	-	-	250
Maltſters	-	-	-	-	-	300
Weavers	-	-	-	-	-	480
Bakers	-	-	-	-	-	250
Skinners	-	-	-	-	-	65
Wrights	-	-	-	-	-	440

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Coopers - - - - -	£ 40
Fleſhers - - - - -	200
Maſons - - - - -	105
Gardeners - - - - -	60
Barbers - - - - -	130
Dyers - - - - -	40
	3180

Beſides above 80*l.* paid to the Trades-houſe School, in different proportions.

The amount of collections at places of worſhip is to be added to the above amount of contributions for the poor in Edinburgh.

From the beſt account of each, which I have been able to procure, the total amount of charities in Edinburgh equals at leaſt 40,000*l.* per annum.

Let us compare the revenue ſo dedicated, with that of Liverpool. Edinburgh, inhabitants, 90,000. Charities, &c. 40,000*l.*—Liverpool ditto, 94,000. Poor-rate expenditure for the poor, 1803, 23,119*l.*

Liverpool has many ſplendid eſtabliſhments of a charitable nature, hoſpitals, aſylums, diſpenſaries, ſchools for the poor; yet, probably, not amounting, in total expenditure, to more than 24,000l. per ann.; ſo that Liverpool will not appear to apply to the ſupport of its poor, even with its very high poor-rate, a much greater ſum, in proportion to its population, than Edinburgh.

The public charities of Milan (*A. Young*, before quoted) are ſaid to amount to 87,500l. ſterling: the population to 116,000.

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English Poor Law.

We have ſeen the rudiments of a poor law, in the allotment of a portion of tithe to this object, by the law of Moſes. We have found that the neceſſity of ſome continued proviſion for the poor has been recognized by moſt of the civilized ſtates, ancient and modern; and that the miſchievous tendency of habitual mendicity has been generally and duly reprobated, and marked out for ſuppreſſion; except only where the human mind itſelf has been generally degraded by the groſſeſt ſuperſtition. England, in the different periods of its hiſtory, preſents an epitome of almoſt all other nations. The Jewiſh law naturally influenced the ordinances of the Catholic church. The common law of England, compounded of Jewiſh, Greek, Roman, Papiſtical, Britiſh, Saxon, Daniſh, and Norman, laws and cuſtoms, ordained generally, that the poor were to be ſuſtained, ſo that none die for want of ſuſtenance. Yet till the time of Henry VIIIth, the means of providing ſuch ſuſtenance appear to have been left principally to the care of the church.

"The clergy moſt aſſuredly, from the nature of "the eccleſiaſtical eſtabliſhment, and the eleemoſy-"nary principles upon which every donation to "religious bodies was conferred, were conſidered as "the peculiar and official guardians of the poor; "and whatever doubts may be now entertained of "any legal claim that the indigent claſſes of the "community have on the much reduced revenues "of the church, it ſeems clear, from the unequivocal "expreſſions of the Legiſlature in 1391, that a "certain portion of tithe, when appropriated to

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"monaſtic inſtitutions, was ſet apart for purpoſes of "charity." St. xv. R. II. c. 6, confirmed by 4. H. "IV. c. 12. In this (the former) ſtatute, and in the "12th of Richard II. we may obſerve the great out- "lines of a ſyſtem of compulſory maintenance, which "is commonly imagined to have originated in conſe- "quence of the Reformation. I ſhall, however, ſhew "that the 43d of Elizabeth, however highly praiſed "for its originality, is nothing more than a deve- "lopement of an ancient ſyſtem, and a more perfect "organization of legal regulations, that, from lapſe of "time, had become either impolitic or impracticable." *Sir F. M. Eden, v. i. p.* 62, 63.

"It is juſtly obſerved, that, among other bad "effects which attended the monaſtic inſtitutions, "it was not perhaps one of the leaſt (though fre- "quently eſteemed quite otherwiſe) that they ſup- "ported and fed a very numerous and very idle poor, "whoſe ſuſtenance depended upon what was daily "diſtributed in alms at the gates of the religious "houſes. But upon the total diſſolution of theſe, "the inconvenience of thus encouraging the poor in "habits of indolence and beggary was quickly felt "throughout the kingdom; and abundance of "ſtatutes were made, in the reign of King Henry "the VIIIth, for providing for the poor and impo- "tent; which, as the preambles to ſome of them "recite, had of late years ſtrangely increaſed. Not- "withſtanding this opinion and expreſſion in the "ſtatutes, I very much doubt, however, whether the "monaſteries generally and greatly troubled them- "ſelves with relieving the poor that did not imme- "diately belong to their own demeſnes. The ſame "ſort of charity was practiſed by the nobility on "their eſtates. The ſtatutes before this period often "mention the great increaſe of the poor." *Id. p.* 95.

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" To the introduction of manufactures, and the " conſequent emancipation of thoſe who were diſ- " miſſed by maſters, and thoſe who ran away from " them, with the adventurous project of trying their " fortunes in the lottery of trade, I aſcribe the in- " troduction of a new claſs of men, thenceforward " deſcribed by the legiſlature under the denomina- " tion of *poor*; by which term, I conceive, they " meant to ſignify freemen, who being either inca- " pacitated by ſickneſs or old age, or prevented by " other cauſes, from getting work, were obliged to " have recourſe to the charitable for their ſubſiſtence. " It is impoſſible that the term could have been " applicable to thoſe who ſtill continued in a ſtate " of ſervitude; ſince the obligation to ſerve another " for life, according to the definition of Grotius, " imports a reciprocal obligation in the maſter to " provide his ſlave with, at leaſt, the bare neceſſa- " ries of life; and indeed, in the early periods of " our hiſtory, this muſt of neceſſity have been the " caſe; for with the exception of thoſe who were " engaged in trade and manufacture, who formed " a very inconſiderable portion of the nation, the " people in general muſt have ſubſiſted by agri- " culture: and as the land was poſſeſſed by a few " great proprietors, and cultivated by their ſervile " dependents, it was only to territorial lords that, " in periods of diſtreſs, a bankrupt tenant, or an " aged bondſman, could look for ſuccour." *Id. p.* 57.

" When, by ſlow degrees, a new race of men aroſe " in the country, and manufactures became firmly " eſtabliſhed, it is remarkable that the exiſtence of " poor was firſt noticed by the legiſlature. The " decreaſe of villenage ſeems neceſſarily to have been " the era of the origin of the *poor*. Manufactures, " though they added to the capital ſtock of the

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" nation, yet by creating a neceſſity for free hands, " and conſequently enabling men to make uſe of the " moſt valuable of all property, their own induſtry, " ſubjected thoſe who were any ways incapacitated " from availing themſelves of that fund, to the miſer- " able alternative of ſtarving independently.

" Without the moſt diſtant idea of diſparaging " the numberleſs benefits derived to this country " from manufactures and commerce, we are led to " the inevitable concluſion, that theſe are the true " parents of our national poor. To complain, how- " ever, that they have, by the inequality which in- " duſtry muſt ever occaſion, been the ſource of miſery " to ſome members of the community, is to complain " of the cauſes which have raiſed us to an unexampled " pitch of national proſperity, and of the conſequences " which are neceſſarily attached to it.

" A new claſs being thus inſenſibly created, they " very ſoon, from their numbers, their vices, and " their miſeries, roſe into notoriety. In the year " 1376, they are firſt noticed by the legiſlature, under " the denomination of beggars, ſtaff-ſtrikers, and " ſturdy rogues; and from the language of a ſubſe- " quent ſtatute I ſhould infer, that the diſtrict where " impotent beggars were directed to reſide was bound " to maintain them; and that the juſtices of peace, " who had a conſiderable latitude of diſcretionary " power, in ſome caſes regulated both the place of " their abode, and the amount of the alms they were " to receive." *Id. p.* 61.

In citing the Statute of Labourers, however, paſſed 23 Ed. III. 1349, he obſerves, " It is remarkable " that the firſt public information we have that la- " bourers 'were rather willing to beg in idleneſs " than by labour to get their living,' was at a pe- " riod when there was a ſcarcity of ſervants; and

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" that plenty of work ſeems to have (if not created) " certainly increaſed the number of beggars. The " ſtatute, in order to compel able men to labour for " the neceſſaries of life, impoſed the penalty of im- " priſonment on all perſons who, giving alms through " pretence of piety or charity, ſhould encourage the " idleneſs of ſturdy labourers."—*Id. p.* 34.

But even in the laws of our Saxon Monarchs vagabonds are noticed, and means of aſſigning a ſettlement decreed. " Leges Æthelſtani 2. De " hominibus domino carentibus. Statuimus de ho- " minibus domino carentibus, a quibus nullus jus ſuum " obtinere poteſt, ut oretur cognatio eorum ut eos " ad jus gentium adducant et dominum iis inve- " niant in conventu populi; et ſi hoc tunc requirere " nolint vel non poſſint ad hunc terminum, tunc ſit " poſtea fugitivus, et pro fure eum capiat quisquis in " eum inciderit, &c."

The ſtatutes, regulating wages of labourers, and appointing puniſhments for vagrants, between 23 Ed. III. and the end of the reign of Henry VIII. are numerous; and duly noticed by Sir F. Eden. In 22 H. VIII. c. 12, it is ſaid, that throughout the realm vagabonds and beggars have of long time increaſed, and daily do increaſe in great and exceſſive numbers.

" Very early in Edward 6th's reign, the legis- " lature reiterated the old complaints againſt 'idle- " neſs and vagabondrie.' They conceived " that " the godly Acts which had hitherto been framed on " the ſubject, had not had the ſucceſs which might " have been wiſhed;' that it was partly aſcribable " to the 'fooliſh pitie and mercie of thoſe who " ſhould have ſeene the ſaid godly lawes executed;' " and partly owing to the 'perverſe nature and " long-accuſtomed idleneſſe of the perſons given to

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"loytering;' and they thought that 'if the vaga-
"bonds who were unprofitable members, or rather
"enemies, of the commonwealth, were puniſhed by
"death, whipping, impriſonment, and with other
"corporall pains, it were not without their deſerts;'
"it was therefore enacted, that if any man or
"woman, able to work, ſhould refuſe to labour,
"and live idly for three days, that he or ſhe ſhould
"be branded with a red hot iron on the breaſt
"with the letter V. and ſhould be adjudged the
"ſlave, for two years, of any perſon who ſhould
"inform againſt ſuch idler, &c."—*Sir F. E.* 101.

This is coarſe and clumſy legislation; expreſſing anger againſt a manifeſt evil; imperfectly and partially conſidering the cauſe; and directing immoderate penalties, without clearly defining the objects againſt whom ſuch penalties are enacted.

Under Philip and Mary theſe ſevere ſtatutes were enforced; yet juſtices were allowed to grant licenſes to the poor to go abroad and beg, and receive alms, out of their reſpective pariſhes.

Dr. Burn, in his Hiſtory of the Poor Laws, remarks, "it is curious to obſerve the progreſs by
"what natural ſteps and advances the compulſatory
"maintenance became eſtabliſhed Firſt, the poor
"were reſtrained from begging at large, and were
"confined within certain diſtricts. Next the ſe-
"veral hundreds, towns corporate, pariſhes, hamlets,
"or other like diviſions, were required to ſuſtain
"them with ſuch charitable and voluntary alms, as
"that none of them of neceſſity might be compelled
"to go openly a begging; and the churchwardens or
"other ſubſtantial inhabitants were to make collec-
"tions for them, with boxes, on Sundays, and other-
"wiſe, by their diſcretions. And the miniſter was
"to take all opportunities to exhort and ſtir up the

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" people to be liberal and bountiful. (St. 27 Hen. " VIII. and Canon 84.) Next, houſes were to be " provided for them by the devotion of good people, " and materials to ſet them on ſuch work as they " were able to perform: then the miniſter, after the " goſpel, every Sunday, was ſpecially to exhort the " pariſhioners to a liberal contribution. Next, the " collectors for the poor, on a certain Sunday in " every year, immediately after divine ſervice, were " to take down in writing what every perſon was " willing to give weekly for the enſuing year; and if " any ſhould be obſtinate, and refuſe to give, the " miniſter was gently to exhort him; if he ſtill re- " fuſed, the miniſter was to certify ſuch refuſal to " the biſhop of the dioceſe, and the biſhop was to " ſend for and exhort him in like manner. If he " ſtood out againſt the biſhop's exhortation, then " the biſhop was to certify the ſame to the juſtices " in ſeſſions, and bind him over to appear there; and " the juſtices of the ſeſſion were again gently to move " and perſuade him. And finally, if he would not " be perſuaded, then they were to aſſeſs him what " they thought reaſonable towards the relief of the " poor; and this brought on the general aſſeſſment " of the 14th year of Queen Elizabeth."—P. 105.

During the reign of Elizabeth numerous Acts were paſſed for ſuppreſſion of mendicity, for compelling the idle to labour, for ſuſtaining the infirm poor. Mr. Ruggles *(Hiſtory of the Poor)* obſerves, " The " wiſdom and humanity of government, during this " long and proſperous reign, engrafted by degrees " ſome of the beſt moral principles of the Chriſtian " religion into the ſtatute law. Our Saviour, in " his converſations with his diſciples, lays great " ſtreſs on the duty of giving to the poor, &c. " *Matt. xxv.* By the 14th Eliz. chap. 5, aſſeſs-

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" ments are directed to be made in every parish for " relief of the poor of the same parish. The par- " liament of this wise and happy æra were as pro- " gressive in improving the situation of the poor, " and in laws replete with tenderness and humanity " affecting the lower classes of the state, as were the " parliaments under the two preceding reigns retro- " gressive and deficient. The 35th Eliz. repeals that " part of the statute law which contained unnecessary, " and therefore improper, severity, regulating the " management of those poor and impotent persons " who are compelled to live by alms; and practical " experience being called in aid of theoretic legis- " lation, we find, towards the end of the sixteenth " century, and in the beginning of the 39th year " of this reign, these various matters and important " regulations taking somewhat the appearance of a " code or system. Hence it appears, that the 43d " of Eliz. which is considered by many as the foun- " tain and origin of the poor's rate, is in fact not so; " but is the result of the collected wisdom, observa- " tion, and experience of the same, or nearly the same, " individual statesmen, and those men of acknow- " ledged wisdom and prudence, attending to the same " object, the general good of society, in this most " important article of police, during the term of " almost half a century."—*Vol. i. p.* 76, 79, 80.

" The following are the great outlines of the " 43d of Elizabeth.

1. " Setting the children of the poor to work, " when their parents cannot maintain them.

2. " Putting poor children out apprentices.

3. " Setting the idle to work.

4. " Purchasing raw materials for that purpose.

5. " Raising, by assessment, a sum of money, for " the support of the old, lame, impotent, blind, and

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" ſuch as are unable to work, from infancy, or other " cauſes.

6. " Appointing two overſeers, in addition to the " churchwardens, to carry the Act into execution.

7. " Authorizing juſtices to appoint the overſeers, " and to inſpect the proceedings of the pariſh officers."

Between fifty and ſixty ſtatutes of different reigns are recited as now in force, relating to the poor, in the Digeſt prefixed to Bott's Poor Laws, edited by Mr. Conſt; and between 15 and 1600 adjudged caſes, explanatory of the law. Two ſubſtantial houſholders are to be appointed yearly, on 25th of March, or within a month after it, to be overſeers of the poor in each pariſh, under the hands and ſeals of two juſtices of the county.

The churchwardens and overſeers, or the greater part of them, with conſent of two juſtices, are by taxation of every inhabitant of their reſpective pariſhes, to raiſe competent ſums of money to ſet the poor to work; to relieve the lame, impotent, &c.; and to put out poor children apprentices.

Overſeers, within four days after the end of each year, muſt render true accounts, to two juſtices, of all aſſeſſments, receipts, and expenditure by them. They muſt hold monthly meetings on a Sunday, in the pariſh church, to conſider of their various duties.

The poor's-rate, aſſeſſed by churchwardens and overſeers, muſt be allowed by two juſtices; and may be enforced by diſtreſs and ſale of goods of thoſe who withhold payment. Perſons aggrieved may appeal to quarter-ſeſſions.

Two juſtices may rate one pariſh within the hundred in aid of another pariſh; averring on their order that the poor pariſh was not able to pay ſufficient ſums.

The father, grandfather, mother, and grandmother, and children, of every poor and impotent perſon,

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muſt relieve and maintain ſuch poor relatives, according to the rate which the juſtices in ſeſſions ſhall aſſeſs; the order ſtating that the perſon on whom it is made is of ſufficient ability. 43d Elizabeth.

Two juſtices may alſo make an order for the maintenance of a baſtard child, by charging the mother or reputed father with a weekly payment, and may make an order for the puniſhment of the mother and reputed father.

To aſcertain the particular pariſh by which a poor and helpleſs perſon is to be relieved, is often a point of conſiderable difficulty.

The ſettlement or pariſh of an illegitimate child is the place of his birth, except in caſes of fraudulent removal, of births in priſons and hoſpitals, and where the mother is in ſtate of vagrancy, wandering and begging.

Legitimate children belong to the ſettlement of their father; but after the age of ſeven years may gain another ſettlement. If the father and mother be both foreigners, the child is to be maintained where found. But if the father only has no ſettlement, the children have that of the mother.

The ſettlement of a huſband is by marriage immediately communicated to his wife; and this ſettlement ſhe retains after his death; but if ſhe marry for the firſt time a man who has no ſettlement, her maiden ſettlement remains unaltered.

Churchwardens and overſeers may apply to a juſtice for an order to remove any perſon ſettling in a tenement under the yearly value of 10l. and actually become chargeable to the pariſh; but perſons who rent and reſide forty days on a tenement of the yearly value of 10l. obtain a ſettlement.

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Any perſon inhabiting in any pariſh, and paying a ſhare towards the public rates or levies of the pariſh, thereby gains a ſettlement.

The act of ſerving any public annual office in the pariſh has the ſame effect.

Unmarried perſons, having no children under ſeven years, hired into any pariſh for a year, and continuing a whole year in ſuch ſervice, are ſo ſettled.

A perſon bound apprentice to another gains a ſettlement by ſuch binding and inhabitation in his maſter's pariſh.

Alſo, the purchaſer of an eſtate, the price of which amounts to, at the leaſt, 30l.; and an eſtate for life or inheritance, though under 10l. a year; will, by reſidence thereon of forty days, gain a ſettlement.

The poor wanting work muſt apply for employment to the churchwardens and overſeers; and the lame, blind, and helpleſs, for aid.

The poor refuſing to work may be ſent, by the order of one or two juſtices, to the houſe of correction.

Overſeers may erect habitations for the poor, and contract for their maintenance; but juſtices of peace may viſit pariſh workhouſes, and ſee that proper care be taken of the poor.

A book is to be kept in every pariſh, to regiſter the names of all who receive collection out of the poor-houſe; and pariſhioners ſhould meet yearly in Eaſter week, (or as often as ſhall be thought convenient,) in the veſtry, or other uſual place, to examine the book, and make a new liſt, if requiſite.

But a poor perſon having applied for relief at the veſtry, or to two overſeers, and being rejected by them without aid, may apply to a juſtice reſiding in the pariſh, (or if none be there dwelling, to a juſtice in the neareſt pariſh,) and make oath of his matter of complaint; and if the juſtice ſhall deem the ſtatement

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on oath to be a reaſonable ground of relief, he ſhall ſummon the overſeers; and if they do not diſprove the ſtatement, or if they make default, and do not appear, the juſtice may make an order for relief. And the perſon whom ſuch juſtice ſhall order to be relieved muſt be entered in the pariſh books, as one of thoſe who is to receive collection, as long as the cauſe for ſuch relief continues, and no longer. The order for relief may be made either by one juſtice, or by the court of quarter-ſeſſions, and it muſt be obeyed, without delay for appeal; for it is humanely decided, K. v. N. Shields, Hil. 20, Geo. III. "No "appeal lies from an order of maintenance, leſt, "while the point is litigating, the poor ſtarve."

But if a poor perſon ſeek relief in one pariſh, whoſe legal ſettlement is in another, it is lawful for two juſtices, upon complaint being made by the churchwardens or overſeers, to make an order for the removal, by the pariſh officers, of ſuch perſon, not being too ſick to be removed without danger, to his or her place of legal ſettlement; and if thoſe who have been ſo removed return to the place from whence they were ſent, they may be committed as vagrants to the houſe of correction. The removal of the poor to their place of ſettlement muſt be by order of juſtices, and not by a paſs given as to vagrants.

The juſtices cannot order the officers of the pariſh, where a pauper is legally ſettled, to ſend relief in conſequence of the poor perſon being too ill to be removed; but aid muſt be given by the pariſh in which he is reſident.

But by 35th Geo. III. juſtices may make an order, and ſuſpend its operation by indorſing a memorandum, that the pauper is too ill to be removed, and then charging the pariſh to which the removal is directed with the expenſe of maintenance from the date of

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the order; and the ſuſpended order may extend to others, as the wife or children of the ſick pauper, in order to prevent the cruel ſeparation of a family.

Baſtard children remaining with their mother for nurture, are to be relieved by the pariſh where they were born, in the pariſh where the mother is ſettled and reſides.

On receipt of an order for maintenance, overſeers may require the pauper to go into the poorhouſe; and on his refuſal to do ſo, may decline any other compliance with the juſtices' order; but if a mother ſeek relief for her child, and not for herſelf, the pariſh officers cannot compel her to go into the workhouſe, nor, on her refuſal, can they legally withhold the allowance from the child. But juſtices may make a ſpecial order for relief to paupers at their homes, for a period not exceeding one month, aſſigning the cauſe in writing on the order; and two juſtices may extend ſuch order from time to time. This power, however, is not to extend to places where houſes of induſtry are eſtabliſhed, under the authority of 22 Geo. III. c. 83.

Appeals againſt orders of removal lie to the court of quarter-ſeſſions.

Mr. Colquhoun, after a conciſe view of the numerous ſevere ſtatutes againſt vagrants, from the year 1383, in the reign of Richard the Second, to 1744, the ſeventeenth year of George the Second, gives the following abſtract of the ſtatute of the latter year, by which the former Vagrant Acts were conſolidated: to which the only additions have been in the 23d, 29th, and 32d years of his preſent Majeſty, extending the proviſions of that Act to ſuſpicious perſons having picklock keys, and to lolling offenders, and ſpecifying the puniſhment to be inflicted on vagrants previous to their being paſſed to their pariſhes.

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" The Act of 17th Geo. II. creates three ſeparate " offences under the general term vagrancy; namely,

I. " Idle and diſorderly perſons to be committed " to the houſe of correction, not exceeding one " month, thus deſcribed:

1. " Perſons who threaten to run away, and leave " their families on the pariſh.

2. " Perſons returning to pariſhes from whence " they have been legally removed.

3. " Perſons without property, who live idly, and " refuſe to work.

4. " Perſons begging in pariſhes or places where " they dwell.

5. " Perſons, (by 32 Geo. III. c. 45,) who, being " able, yet neglect to work, ſpend their money in " alehouſes, &c. and do not employ a portion of " their earnings for the ſupport of their families, by " which they come upon the pariſh.

II. " Rogues and vagabonds, who on conviction " are to be whipped, (if not females,) or impriſoned " until the ſeſſions, or a ſhorter period. The ſeſſions " may order a further impriſonment of ſix months at " hard labour, thus deſcribed:

1. " Perſons gathering alms on pretence of loſs " by fire, or other caſualty; and patent gatherers.

2. " Perſons going about as collectors for priſons " and hoſpitals.

3. " Fencers, (not defined.)

4. " Bearwards, (not defined.)

5. " Players of interludes, without being autho- " rized by law.

6. " Minſtrels, (except the heirs and aſſigns of " John Dutton, late of Cheſter.)

7. " Jugglers, (not defined.)

8. " Gypſies, or perſons wandering as ſuch.

9. " Fortune-tellers.

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10. "Perſons uſing any ſubtle craft to deceive, "(not clearly defined.)

11. "Perſons playing and betting at unlawful "games.

12. "Perſons who run away, and abandon their "families to the pariſh.

13. "Pedlars wandering abroad without licenſe.

14. "Perſons wandering, ſleeping in the open air, "and *lodging in alehouſes*, barns, and outhouſes, and "not giving a good account of themſelves.

15. "Perſons wandering abroad, and begging, "on pretence of being ſoldiers, marines, or ſeafaring "men.

16. "Perſons wandering on pretence of going "to work in harveſt, without a certificate from the "miniſter or churchwarden.

17. "Perſons wandering abroad, and begging.

18. "Perſons (by 23 Geo. III. c. 88) apprehended "with picklock keys, crows, or implements of houſe-"breaking; or with arms with an intent to aſſault; "or found in any houſe, outhouſe, &c. with intent "to ſteal.

III. "Incorrigible rogues and vagabonds, puniſhed "by impriſonment till the ſeſſions, when the juſtices "may extend it to two years, and not leſs than ſix "months; and may order the offender to be whipped "during impriſonment; or may be tranſported, if "they break out of priſon; thus deſcribed:

1. "End gatherers, offending againſt ſtat. 13 Geo. I.

2. "Perſons apprehended as rogues and vaga-"bonds, and who eſcaped; refuſing to go before a "juſtice, or to be conveyed by a paſs, or giving a "falſe account of themſelves.

3. "Perſons impriſoned as rogues and vaga-"bonds, who ſhall break priſon and eſcape before "their time expires.

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4. "Perſons, who, after being puniſhed as rogues "and vagabonds, ſhall again commit the ſame "offence."

"The ſtat. 17. G. II. (obſerves Mr. C.) cer- "tainly removed much that was objectionable in "former ſtatutes; but it ſtill left the ſyſtem extremely "imperfect; and can be conſidered only as a fabric "erected by uſing many of the uſeleſs and old ma- "terials and machinery of former Acts, generally ill "adapted to the preſent ſtate of ſociety; ſince offen- "ces (moſt of them ill defined) are ſtill ſubject to "very ſevere puniſhments, to which the human mind "can ſcarcely annex any adequate degree of moral "turpitude, &c." *Treatiſe on Indigence*, p. 70.

Any perſon may apprehend a vagrant, and carry him to a conſtable or to a juſtice; and the juſtice, by warrant under his hand and ſeal, may order the overſeer to pay five ſhillings to the apprehender of ſuch perſon, going about from door to door, or placing himſelf in ſtreets, highways, or paſſages, to beg alms in the pariſh where he dwells; and to any perſon conveying in like manner a rogue and vagabond, wandering abroad and begging out of his own pariſh, the juſtice may make an order on the high conſtable to pay ten ſhillings, to be reimburſed by the treaſurer of the county.

By 13 and 14. C. 2. juſtices in ſeſſions may tranſport vagabonds, and ſturdy beggars, adjudged to be incorrigible.

A vagrant, after impriſonment, is to be conveyed by paſs to his legal ſettlement, if it can be found; and the paſs muſt certify the impriſonment or whipping. The paſs ought to certify how they are to be conveyed, and what allowance the conſtable is to have for conveying them. The paſs may be ſuſpended during ſickneſs.

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Scottiſh vagrants are to be conveyed to the neareſt adjoining ſhire of Scotland, and delivered to a conſtable.

Every maſter of a veſſel bound for Ireland, the iſles of Guernſey, Jerſey, or Scilly, ſhall, on receipt of a warrant from a juſtice of the place where ſuch veſſel ſhall lie, take on board ſuch vagrant as ſhall be expreſſed in the warrant, to be paid at ſuch rate per head as the juſtices in ſeſſions ſhall appoint.

Lunatic vagrants to be in cuſtody of conſtables, churchwardens, and overſeers; and all charges, during reſtraint, to be paid by pariſhes to which they belong.

Perſons knowingly giving lodging and ſhelter to rogues and vagabonds, convicted, on oath of one witneſs, before a juſtice, forfeit from ten ſhillings to forty ſhillings.

Thoſe who impede officers in their duty, under the Act 17 G. II. are liable to forfeiture from ten ſhillings to five pounds.

Statutes 22, 33, 36, 41, 43, 49, 50, and 52, of his preſent Majeſty, authorize and regulate contracts and agreements for the maintenance of the poor, in an eſpecial manner, by incorporated ſocieties, by appointment of guardians of the poor, governors of the poor-houſe, and viſitors, &c. Theſe guardians, &c. are in fact eſpecially inveſted with the full power of overſeers.

This imperfect ſketch is an attempt to expreſs, by a bare outline, the principles of that ſyſtem of the poor's law, which has long been the important ſubject of ſerious controverſy, having engaged the minds and pens of moſt able writers on both ſides: ſome extolling it as charity and policy, combined and ſyſtematized, as equally beneficial to the rich and to the poor, and as a great ſource of the general proſperity of the nation. Others conſidering it as evil

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from its commencement, continually advancing in augmentation of miſchief, like a cancer or wen, threatening ſpeedy deſtruction to the body on which it grows.

Mr. Colquhoun obſerves, (*Treatiſe on Indigence*, *p.* 53,) "Nothing can appear more excellent in "theory than the ſyſtem thus eſtabliſhed; and had "it been ſtrictly carried into effect, the nation, for "the two laſt centuries, could only have been bur-"thened with the ſupport of infants, and aged or "infirm perſons, reduced to a ſtate of indigence "from inability to labour. But experience has "ſhewn, that no part of this ſtatute has been exe-"cuted, either in its letter or ſpirit, ſave and except "the raiſing of money by aſſeſſments; which has "been moſt accurately carried into effect from year "to year, until the burthen has increaſed (as is "ſuppoſed) from 200,000l. in the year 1601, "when the Act commenced, and when the popula-"tion of the country was eſtimated at about "5,000,000, to 4,267,965l. on a population amount-"ing to 8,872,980, in the year 1803."

Mr. Ruggles, in his *Letters on the Hiſtory of the Poor*, cites a pamphlet of Mr. Hay, a member of Parliament, publiſhed in 1735. "It is certain, "that the obligation of every pariſh to maintain its "own poor, and the conſequence of that, a diſtinct "intereſt, are the roots from which every evil relating "to the poor hath ſprung, and which muſt ever "grow up, till they are eradicated. Every pariſh is "in a ſtate of expenſive war with all the reſt of the "nation, regards the poor of all other places as "aliens, and cares not what becomes of them, if it "can but baniſh them from its own ſociety. No "good is therefore ever to be expected, till parochial "intereſt is deſtroyed; till the poor are taken out of

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" the hands of overſeers, and put under the ma-
" nagement of perſons wiſer and more diſintereſted ;
" and until they be ſet to work on a national or at
" leaſt a provincial fund, to ariſe from benefactions,
" and the labour of the poor, as far as theſe will
" go ; and what more is wanting, to be levied by an
" equal (*perhaps univerſal*) tax."

Theſe remarks contain a defect, of exceedingly common kind, in the complaints of well-meaning perſons reſpecting acknowledged grievances ; namely, an aſſumption that the ſubject of complaint has been overlooked or diſregarded by thoſe, whoſe duty it was to provide a remedy. This warfare of pariſhes is certainly a melancholy fact, and wiſer perſons might be named in moſt pariſhes than the perſons appointed to be overſeers. But it is the intereſt of the wealthy part of all pariſhioners, that the moſt fit men amongſt them ſhould be appointed : they may themſelves legally promote ſuch appointment. They may themſelves engage in the office. If they are too indolent to undertake ſuch duty, or to attend the veſtry, can they juſtly complain ?

Mr. Colquhoun remarks, " Many eminent writers
" of the two laſt centuries violently declaim againſt
" the conduct of parochial officers appointed to exe-
" cute the poor laws, and impute the whole blame to
" a claſs of men, who, however well qualified at
" the beginning, are now, from their rank in ſociety,
" and often deficient education, unequal to details
" of ſuch extreme difficulty, &c."

Fielding writes, in 1753, " Every man who hath
" any property, muſt feel the weight of this tax ; and
" every man who hath any underſtanding, muſt ſee how
" abſurdly it is applied." Fielding perhaps erred even in his time, when groſſer manners prevailed, and juſtice of all kinds, eſpecially in its lower departments,

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appears to have been much worſe adminiſtered, than at preſent; he attributes, univerſally, to this ſource, the miſconduct which he noticed in the overpeopled, corrupt, and tumultuous pariſhes of London. He, however, moſt energetically calls on the wealthy and enlightened to attend to their duties and their intereſts united, on behalf of the poor. "So wretched "is the diſpoſition of this heavy tax, (ſays he,) that "it is a queſtion, whether the poor or the rich are "actually more diſſatisfied, or have indeed greater "reaſon to be ſo; ſince the plunder of one ſerves ſo "little for the real advantage of the other. The "ſufferings of the poor are indeed leſs known "than their miſdeeds, and therefore we are leſs apt "to pity them. They ſtarve, and freeze, and rot, "among themſelves; but they beg, and ſteal, and "rob, among their betters." All this is true, in a limited degree. Habit, however, not only reconciles the poor to many privations which the rich might regard with terror, but makes them delight in objects and conditions aſſociated with the abodes of their youth, and in articles of food, and perhaps in odours, from which their wealthier neighbours would turn away with nauſea and diſguſt. Their ſufferings, nevertheleſs, continually demand the humane attention of their wealthy neighbours; and the poor-rate, however, profuſely diſtibuted, can never ſuperſede the duty of charity, for the exerciſe of which grief and ſickneſs will ever provide copious occaſion.

It appears, that in 1776, the net expenſes ſolely applied to relief of the poor were 1,529,780l; the medium of the years 1783-4 and 5, 2,167,749l. in 1803, the amount was about 4,200,000l.: but it will be found that the price of labour, and of moſt of the neceſſaries and comforts of life, had advanced in an equal proportion; that, in fact, the circulating

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medium bore a reduced value in proportion to all articles for which it was employed in payment; and that with reference to the returns of the revenue, and the advancement of all prices, 4,000,000l. in 1800, muſt have been nearly equivalent to 2,000,000l., in 1780. See *Enquiry into the Policy and Humanity of the Poor Laws*, p. 304.

The queſtion reſpecting the good or evil reſulting from our ſyſtem of poor-law has of late been ſo powerfully agitated by two diſputants of eminent ſagacity, that I ſhall content myſelf with producing a characteriſtic ſpecimen from each, to ſhew that the views of both accord with the principle for which alone I am deſirous to contend; namely, that whether the poor-law ſyſtem be maintained or aboliſhed, it is equally the duty and the intereſts of the rich to be the patrons, protectors, guardians, friends of the poor; to cultivate their reſpect, their gratitude, their affection; to guide them, to ſuſtain them, to cheer them, as officers their men by the endearing term of fellow ſoldiers, equalizing to the ear, but not deceptive, not deſtructive of ſubordination; to regard them as a charge, for whoſe ſecurity they are reſponſible to an unerring Commander, from whoſe almighty fiat they hold their ſacred commiſſion. But I am far from intending to affirm that this duty is well performed by large rates or almsgiving; it may be as conſcientiouſly executed by thoſe who fully accede to the theory of Mr. Malthus, as by thoſe who adopt the ſyſtem of his adverſary.

Much blame is thrown on overſeers, who, as Mr. Colquhoun ſays, "are from their rank in ſociety, "and deficient education, unequal to details of ſuch "difficulty." But why are ſuch men alone choſen to fill ſuch powerful and highly reſponſible offices? An important reply to this queſtion is given by a

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a gentleman, who, that he might be a maſter of the ſubject, acted for a long time in the office of overſeer, and has publiſhed the reſults of his experience. "Obſervations on the Preſent State and Influence of "the Poor Laws, founded on experience, and a "Plan for Improvement, &c. by Robert Saunders, "eſq; of Lewiſham. 1799.

"The whole buſineſs of the poor hinges on the "duties of the overſeers, and the manner in which "they are executed; for (except the right of appeal, "on the part of the pauper, to the bench of juſtices) "there is hardly any check on their conduct; and "the powers with which they are inveſted are im-"menſe, which I conſider as the foundation of all "the evils that attend the ſyſtem. It is a medley of "confidence, and of menial duty, which has done "the miſchief. The overſeers, in the firſt place, "have the purſe of the pariſh ſo completely put "into their hands, that the Statute authoriſes their "calling weekly, if they ſee proper, for a rate, and "without the leaſt limitation with reſpect to its "quantum; and in this reſpect, the concurrence of "the inhabitants in making a rate is not neceſſary. "Two of his Majeſty's juſtices of peace *muſt* confirm "the rate, by ſigning the ſame. I ſay muſt, for this "is ſo perfectly a miniſterial duty on their part, that "if they refuſe, the Court of King's Bench would grant "a mandamus to compel them. Here is unbounded con-"fidence on the part of the legiſlature. We might ex-"pect, that when the legiſlature placed ſuch powers in "the hands of individuals, care would have been taken "that thoſe inveſted with ſuch powers were, from ſitu-"ation and reſpectability, above the temptation of "miſapplying them; but we ſhall ſoon ſee that the "duties impoſed on overſeers, in a manner, exclude "every perſon of reſpectability and independence from

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" executing the office. The overſeer, in the firſt place,
" is to be his own tax gatherer or collector; he is
" the perſon who muſt ſummons defaulters, and he
" muſt in perſon ſue for a warrant, and act the part
" of a ſheriff's officer, by giving his perſonal atten-
" dance, in levying by diſtreſs, &c. The buſineſs
" of collecting has been aſſigned by the overſeers (as
" in my own caſe) to another; but the veſtry could
" not exonerate the overſeer from the riſk and re-
" ſponſibility of appointing another to collect; and
" when a ſummons or warrant was to be executed,
" none but the overſeer could do it. If a pauper is
" to be removed to a diſtant part of the kingdom,
" he muſt be conveyed by an overſeer; and without
" actual delivery by his own hands, there is no ob-
" ligation on the part of the pariſh to which he is
" removed to receive him. In ſhort, as the law now
" ſtands, there is not a duty, be it ever ſo menial
" and degrading, which relates to the poor, that is
" not to be performed perſonally by the overſeer.
" I have, therefore, no heſitation in ſaying, that the
" office of overſeer is ſo conſtituted, that no perſon
" of reſpectability and independence can accept it,
" to execute literally all that the law directs him to
" do; and that it is, on the other hand, ſo conſti-
" tuted, as to make it highly hazardous both for
" the good of ſociety, and the moral habits of indi-
" viduals, to place ſo much confidence and pro-
" perty in the hands of people, whoſe occupation or
" connection expoſe them to the temptation of
" abuſing a fund appointed to the relief of the
" indigent; the proper and honourable management
" of which is ſo peculiarly ſacred a duty, and on
" which the general habits and diſpoſitions of the
" lower claſs of people in this country ſo entirely
" depend. To complete the deſcription of this

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" abſurd ſyſtem, the pariſh that is fortunate enough " to meet with an overſeer who executes the duty " in a rigid and conſcientious manner, cannot continue " to avail itſelf of his ſervices, but muſt change him " every other, if not every, year. He has not the " ſmalleſt temptation, from fee, reward, or future " credit, to execute the truſt with attention;" for he " is not allowed to receive any compenſation for his " ſervices, and the public are ſeldom ſufficiently ac- " quainted with the detail of parochial management " to give credit where it is due."

The overſeers, however, of large and very populous pariſhes in great towns have adopted a practice, with conſent of the veſtry, perceiving that ſome contingent evil is overbalanced by manifeſt advantage, of appointing a permanent aſſiſtant overſeer, or contractor for the poor, according to 9 Geo. I. c. 7; who acts with all the overſeer's authority, and being commonly a perſon ſelected for ſagacity and firmneſs, and not much engaged in any ſort of buſineſs, can devote his ſteady attention to all the details of the office. This perſon receives, and, if he acts uprightly, well earns, a high ſalary. He collects rates, and accounts to the overſeer. He receives and regiſters all applications; inquires into the actual circumſtances of all applicants, who are too commonly diſpoſed to exaggerate ſtatements of diſtreſs, and to ſuppreſs accounts of their means of ſubſiſtence. He decides arbitrarily on the merits of each caſe. To the friendleſs and helpleſs, who ſeek for entire ſupport, he offers the ſhelter of the poor-houſe. To thoſe who can do any thing for themſelves, he gives a weekly allowance out of the houſe. He lives, indeed, in a ſtate of continual warfare with the poor; and from thence, probably, too often acquires an air of ſeverity and impatience of manner, of which moſt who apply to him find occaſion to complain. But

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his fixed ſtation renders his perſon and reſidence well known. He is commonly ſyſtematic; and all may know, or divine with correctneſs, what will be the reſult of any application. His credit with the veſtry depends greatly on his prevention of the advance, and yet more on his reduction, of the rates. Thoſe who look to this object more than to any other, form the vaſt and reſiſtleſs majority of the veſtry in the pariſhes of all great towns: the few, therefore, who might be occaſionally willing to encreaſe the rates, for the ſake of ameliorating the condition of their poorer neighbours, find it vain to contend againſt any of his deciſions, ſupported by the intereſted majority. Hence the veſtry is abandoned by perſons of ſuperior education and refined manners. This mode of proceeding has certainly harſhneſs in its principle, and is vexatious in its reſult; yet it has an admixture of good, which much diminiſhes its peculiar evil, by operating as a remedy for evil of an oppoſite deſcription. The ſevere parſimony with which the rates are thus diſtributed, the rigorous and perhaps inſulting ſcrutiny with which the claims of applicants are canvaſſed, ſerve to deter indolent impoſtors from ſeeking a maintenance in idleneſs from the reſource of the parochial fund. It, therefore, much leſſens the principal weight of objection ordinarily advanced againſt the ſyſtem of relief by poor's rates; and while it leaves much ſcope for diſcriminating charity, may poſſibly be uſefully employed in defining its objects, and aſſiſting its exertions. A modification of this arrangement, in ſome degree correſponding with Mr. Saunders's ſuggeſtions, by legiſlative regulation, would, probably, meet with the limited approbation of Mr. Malthus, and not be diſapproved by his antagoniſts.

Mr. M. thus ſtrongly ſums up his objection to the laws of rates and ſettlements.

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"The poor laws may be ſaid to diminiſh both the "power and the will to ſave among common people, "and thus weaken one of the ſtrongeſt incentives "to ſobriety and induſtry, and conſequently to "happineſs.

"It is a general complaint among maſter manu- "facturers, that high wages ruin all their workmen; "but it is difficult to conceive that theſe men would "not ſave a part of their high wages for the future "ſupport of their families, inſtead of ſpending it in "drunkenneſs and diſſipation, if they did not rely on "pariſh aſſiſtance for ſupport in caſe of accidents. "A man, who might not be deterred from going to "the alehouſe by the conſideration, that on his "death or ſickneſs he ſhould leave his wife and "family upon the pariſh, might yet heſitate in thus "diſſipating his earnings, if he were aſſured that in "either of theſe caſes his family muſt ſtarve, or be "left to the ſupport of caſual bounty.

"The maſs of happineſs among the common "people cannot but be diminiſhed, when one of the "ſtrongeſt checks to idleneſs and diſſipation is thus "removed; and poſitive inſtitutions, which render "dependent poverty ſo general, weaken that diſ- "grace, which for the beſt and moſt humane reaſons "ought to be attached to it.

"The poor laws of England were, undoubtedly, "inſtituted for the moſt benevolent purpoſe; but it "is evident that they have failed in attaining it. "They certainly mitigate ſome caſes of ſevere diſ- "treſs, which might otherwiſe occur, though the "ſtate of the poor who are ſupported by pariſhes, "conſidered in all its circumſtances, is very miſerable. "But one of the principal objections to the ſyſtem "is, that for the aſſiſtance which ſome of the poor "receive, in itſelf almoſt a doubtful bleſſing, the

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"*whole class* of common people of England is fub-
"jected to a ſet of grating, inconvenient, and tyran-
"nical laws, totally inconſiſtent with the genuine
"ſpirit of the Conſtitution." This objection has loſt much of its force by ſtat. 35 Geo. III. as none now but thoſe who become *actually* chargeable to pariſhes are affected by theſe laws; and according to Mr. M.'s own principles, (which I am not diſpoſed to controvert, but which I think may be more conveniently applied to modify than to aboliſh the poor laws,) the more the inducements to ſeek for pariſh aid are obſtructed and diminiſhed, in ſuch degree will the evils of which he complains be alſo leſſened.] "I feel perſuaded," he adds, "that if the poor "laws had never exiſted in this country, though "there might have been a few more inſtances of "very ſevere diſtreſs, the aggregate maſs of happi-"neſs among the common people would have been "much greater than it is at preſent. The radical "defect of all ſyſtems of the kind is, that of tending "to increaſe population, without increaſing the means "for its ſupport; and by thus depreſſing the con-"dition of thoſe that are not relieved by pariſhes, to "create more poor."

The principal and (as far as I have been able to diſcover) the only well-informed and rational adverſary of Mr. Malthus, after expreſſing the higheſt reſpect for his good intentions and ability, and making grateful acknowledgement for the ſtock of uſeful information found in his eſſay, obſerves, "His general principles ſeem juſt, and their applica-"tion in many caſes might, no doubt, be extremely "beneficial. They are, moreover, fortified and "illuſtrated with a body of uſeful and entertaining "information, applicable to the purpoſes of the po-"litical œconomiſt in all ages, &c. That his ſyſtem

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" would lead a country, under certain circumſtances, " from a ſtate of nature to a higher degree of mora- " lity and happineſs than has ever yet exiſted in the " world, ſeems not improbable. And if the appli- " cation of it to this country is reſiſted, it is only " becauſe, in the eſtimation of the author of this " *inquiry*, England has already advanced ſo far in an " artificial ſyſtem of ſociety, and its exiſtence depends " ſo much upon a continuance of that ſyſtem, that " any attempt to alter it, according to the principles " laid down in the *eſſay*, muſt immediately produce " greater evils than could be compenſated even by " the full enjoyment of thoſe advantages, of which " ſuch attempt would only hold out a diſtant proſ- " pect."—*A Short Inquiry into the Policy, Humanity, &c. of the Poor Laws, by one of his Majeſty's Juſtices of the Peace for three inland Counties.* The author ſhews by a table, comparing the advance of the poor's rate, from 1776 to 1803, to the advance in the value of ſhipping, of imports, of exports, of income from funds, and of income from land, that the total of the latter advance, conſidered as the means or ability of the nation to pay the rates, is, on an average, much more than equal to the advance of the rates themſelves. " All arguments, " therefore, reſting upon the aſſumption that they " are a great and growing burthen upon the com- " munity, interfering with its proſperity, and gra- " dually eating up its profits, muſt fall to the ground; " or at leaſt muſt change their foundation from the " *amount* of the rates, to the unfair manner of their " *diſtribution* among the perſons poſſeſſing property." P. 306. This author ſhews, by reference to proof from experience, that the effect of the poor law is to advance population only in proportion as its fund enables its conductors to find means of employment

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for the poor; that by lowering wages, it has enabled England to enter into ſucceſsful competition with richer and more populous countries in manufactures and commerce, and to ſuſtain the aſſaults and repel the machinations of powerful enemies, eſpecially directed againſt thoſe ſources of its proſperity. "If "a high price of labour be neceſſary to encourage "population, and a low one to ſecure ſuch means of "employment as can alone render the people uſeful, "we ſeem to be reduced to this dilemma; that by "granting either propoſition, the other muſt appa- "parently be renounced; that unleſs the increaſe of "people can be encouraged by high wages, and a "vent for manufactures ſecured by low ones; that "is, unleſs this ſeeming contradiction can be recon- "ciled, the national proſperity muſt ſuffer." But "the poor laws may be conſidered as a premium, "given in lieu of high wages, at once to encourage "population, and to enable the manufacturer to "work cheap; conſequently, to find a market for "commodities." This enlightened author would, however, introduce various alterations of the exiſting ſyſtem. He wiſhes for a more equal levying of the rates upon the general profits of the aggregate of land and labour, and then would fix them to a certain average in the pound ſterling. "We have "ſeen that the amount of the rates has in no period "kept pace with the ability of the country to pay "them; and from the improvements in the conſtruc- "tion of machinery, we have reaſon to hope this "diſproportion will beſtill morefavourable."—P. 350.

An examination of Mr. Malthus's work in the Britiſh Review is ſaid to have been written by the author of the *Inquiry*, and is certainly compoſed in the ſame ſpirit of candour which becomes the gentleman, and benefits the cauſe of truth in charity.

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Alas, how rare! Αληθευειν εν Αγαπη! Another article in the 5th number of the ſame Review, reported to have proceeded from the ſame pen, contains a paſſage ſo well expreſſed, and ſo fully accordant with the principal deduction which I find continually urged upon my mind by every fact of the preceding ſurvey of the relative condition of the poor, at various periods and in different countries, that I cannot heſitate to cite it.

"*Article, Increaſe of the Poor. No.* 4 *and* 5.
"It may be admitted as a general axiom in the
"politics of a free and extenſive country, that when
"once a ſtrong bond of reciprocal intereſt is eſta-
"bliſhed between the higher and lower orders of the
"community, the ſtatesman's taſk is half performed
"to his hand; and that ſuch a people, by their native
"energy, and internal reſources, will not only pre-
"ſerve the integrity of their own empire, but muſt,
"by the force of their inſtitutions, gradually triumph
"over their enemies. In Scotland, the feudal ſyſtem
"prevented the introduction of a ſtate of degeneracy
"ſimilar to that in Ireland; and as poor laws have
"for a very long time ſubſiſted in Scotland, poor's
"rates have been regularly called into operation, in
"proportion as the feudal ſyſtem has worn away;
"and commerce, manufactures, and tillage uſurped
"the ſeats of baronial ſplendour, and encroached
"upon the idle hoſpitality of the lords of the waſte.
"An inſtitution which produces ſuch phænomena in
"ſociety, muſt neceſſarily reſt on grounds of deep
"moral and political expediency. It has been aſ-
"ſerted by ſome, particularly by foreign writers,
"to be the milliſtone around the neck of England,
"which muſt at length engulf her in a ſea of ruin:
"and we are willing to admit that it is, in the ſpirit
"of our other inſtitutions, calculated for a ſtate of

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" progreſſive proſperity; but that it may accelerate " our downfall, ſhould the circumſtances of the coun- " try begin to decline. But to compenſate this evil, " we think it will appear, that, under Providence, " ſo long as the ſeveral ranks of the people are true " to themſelves and to each other, ſuch a ſtate of de- " clenſion is not within the ſcope of probability. " And we have yet to learn that a law or inſtitution " is objectionable, becauſe it is inconſiſtent with a " ſelfiſh neglect of duty in thoſe for whoſe govern- " ment it is intended."*

It has been obſerved by Judge Blackſtone, " that " the farther all ſubſequent plans for maintaining " the poor have departed from the original deſign, " the more impracticable, and even pernicious, thoſe " viſionary attempts have proved." Some attempts, however, have been made in Parliament to produce great changes in the ſyſtem. Numerous uſeful modifications have been introduced from time to time. But a ſcheme of moſt extenſive character was brought forward by Mr. Pitt in 1796. His mind, occupied with balancing the relations of all the ſtates of the civilized world, with new modifying thoſe of the Britiſh empire, with foreign war, with domeſtic turmoil, with national finances, and parliamentary controul, could never have poſſeſſed adequate leiſure to give due conſideration to the various minute details of this ſubject. Such a mind, however, could not have contemplated with approbation any project, of

* In Mr. Birkbeck's notes on a *Journey through France*, 1815, it is obſerved, " the labourer is paid in kind for the two principal " operations of huſbandry, harveſting and threſhing, *one ſixth* of " the groſs produce, or three buſhels on a crop of eighteen. The " Engliſh labourer receives about a tenth, at the preſent prices of " corn and labour, when he is beſt paid. The Engliſh labourer re- " ceives two buſhels (I ſuppoſe in twenty), the French labourer " three buſhels and one third. Money wages are nearly in the " ſame proportion. The difference we pay in poor rates."

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which ſome prominent features had not borne the ſtamp of important utility. Mr. Saunders, (in *Obſervations on the ſtate of the Poor Laws*, before quoted,) amongſt many uſeful obſeavations on that bill, notices eſpecially an article which was to have regulated the voting in veſtries, with a view to have given greater weight to property in ſuch meetings. The eſtabliſhment of a parochial fund to encourage economy among the poor was alſo an excellent ſuggeſtion of this bill: but upon the whole Mr. S. appears to agree with Mr. Belſham, that Mr. Pitt's plan was objectionable, becauſe, inſtead of ſimplifying a ſyſtem already over complex, it made, "by engrafting "a heap of new on the exiſting ſtock of old provi- "ſions, the entire aggregate or code of poor laws "infinitely more *operoſe*, confuſed, and intricate, than "before." This opinion may have occurred, perhaps, during the argument, to Mr. Pitt himſelf; as the bill, though introduced in the plenitude of his power, was finally abandoned. In 1807, Mr. Whitbread introduced a bill for promoting induſtry among the labouring claſſes, and for the relief and regulation of the neceſſitous and criminal poor. The objections to this bill were the ſame as thoſe applied to that of Mr. Pitt, namely, that it aimed at too much, was therefore complicated and impracticable. Like that of Mr. Pitt, it ſuggeſted a general ſavings bank or fund for the poor, to enable depoſitors of very ſmall ſums to poſſeſs ſhares of government ſtock, that the facility of obtaining intereſt on ſmall ſums might operate as an encouragement to induſtry and economy. This plan (however difficult, when attempted to be adapted to the nation) might, no doubt, ſucceed within a ſingle town or ſmall diſtrict; and an inſtitution founded at Bath on this principle is at preſent proſperous. Mr. W. propoſes to bring

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county rates largely in aid of parishes; and to give bounties to those who have reared families independent of parochial relief. It allowed a settlement to be gained by residence for five years, without having received aid from any parish during such time. An Act of Parliament, which should allow a settlement to be gained by such residence during ten years, would probably pass without objection, as the period exceeds the average period of the probable life of any individual; and the hardship of removing to distant settlements aged persons of good character from places where they have lived for the greater part of their lives, and which they have benefited by their labour, and in which they have formed every endearing connection, to parishes in which they are wholly unknown, and where their arrival is considered as a baneful intrusion, is universally acknowledged. This object has been aimed at in a bill brought forward lately by Sir E. Brydges. The term of residence proposed by him was seven years. The bill, however, is not passed. The multitude of objects in Mr. Whitbread's bill occasioned the desirable to be sacrificed to the objectionable. It would, doubtless, be the most likely method to ensure success to any system of improvement, to attempt the establishment of only one object at a time; and when the first should be accomplished, and approved upon experience, to bring forward the next in succession, so that all might be prepared for its adoption by perception of its natural connection with the former. This mode of proceeding, indeed, is necessarily slow, and rather unsuited to minds exalted by the ardent desire of brilliant achievement. On the other hand, minds wholly devoid of some such ardour might, perhaps, rest in perpetual inaction. The true stimulus to such exertion, however, that

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which admits of no change, no fluctuation, no uncertainty, is not the emulation which seeks for man's applause, nor even that love of glorious improvement which seeks to render the men of one period or country superior to those of another; but that steady conviction of duty, which never loses sight of its relations to GOD, while it contemplates those to man; nor in its devotion to GOD, overlooks its relations to friends, to kindred, to country, to mankind.

For an abstract of the returns to Parliament relative to the expense and maintenance of the poor in 1803, see Appendix.

English Charities.

It has been shewn that the charities of periods and countries in which a systematised poor's law did not exist, have supplied its place very imperfectly, and by no means œconomically. Mr. Arthur Young, in his Agricultural Tour, states the population of Milan to be 116,000; and the amount of the public charities to be £87,500. The aggregate amount of the poor's rates and public charities in Liverpool have been said but little to exceed that of the public charities in Edinburgh. 1. The Dispensary.—2. The Infirmary.—3. Lunatic Asylum.—4. Blue Coat Hospital.—5. Ladies' Charity for lying-in cases. —6. Ladies' Benevolent Society for visiting the poor, &c.—7. School for the Blind.—8. Female Penitentiary.—9. Stranger's Friend.—10. Benevolent Society of St. Patrick.—11. Sunday and Daily Charity School.—12. St. James's School.—13. Manesty's-lane School.—14. Welsh Charity School.—15. Methodist Charity School.—16. Methodist Female Clothing Society.—17. Circus Free School.—18. Catholic Charity School.—19. Society for bettering

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condition, &c. Theſe charities in Liverpool appear by their reports to have actually expended about 24.000*l.* in the year 1813. The amount of rates actually applied to the relief of the poor in 1803 was about 23,000*l.* The total ſomewhat exceeds the probable proportionate amount of the Edinburgh charities; but the ſhare of the amount raiſed by the contributions of voluntary benevolence ſufficiently evinces that the preſſure of the poor's law, and the knowledge of its extenſive applicability to ſuccour the diſtreſſed, has not, even in this city of commercial activity, and eager purſuit of worldly intereſt, operated to check the impulſe of charity; and that the ample relief afforded by means of the rates to the poor and infirm, has not ſuperſeded the neceſſity for extenſive beneficent exertions.

It is difficult to collect either an exact ſtatement of the population, of the amount of the rates, or of the charities, in the metropolis; becauſe it is not clear what pariſhes different ſtatements include in the term. From Kentiſh-Town, north, to Camberwell, ſouth, incluſive, and from Kenſington, weſt, to Limehouſe, eaſt, incluſive, may be all conſidered as London. The number of inhabitants within theſe limits, according to the population returns made in 1803, exceeded a million. The number of pariſhioners relieved by the poors-rate was found to be about 8 in 100. The ratio to the total population in England and Wales is ſaid to be higher, namely, 12 in 100. Although the average number of perſons relieved in London falls ſhort of the general ratio of relief to population, yet the amount of the rates exceeds the general proportion. In the abſtract of returns to Parliament 1803, the poor of the kingdom in and out of workhouſes are ſaid to be relieved at the rate of 3*l.* 17*s.* 9½*d.* per head; but ſuppoſing

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the number relieved in London, 8 in 100, to amount to 80,000, taking the inhabitants as 1,000,000, and raiſing the rate to 4*l.* per head, the amount will be only 320,000*l.*: whereas by the returns, the expenditure of rate, in the metropolis on account of the poor, in 1803, appears to have been nearly 348,000*l.* from which ſum, if 16,000*l.* the amount of law expenſes, &c. omitting a fraction, be deducted, the remainder may be ſtated at 332,000*l.*: (by the returns it is 332,624*l.* and a fraction.) Now if, with a view to clearneſs, we make a rough eſtimate, calling Liverpool a population of 100,000, and the rates 20,000; and London 1,000,000, and its rates 300,000*l.* the exceſs of expenditure for an equal number of poor in London, above that in Liverpool, will be one-third. This may, perhaps, be attributed to the greater dearneſs of many of the neceſſaries of life in London, and partly to the greater facility of raiſing money, than of ſuperintending ſuch enormous diſtribution. But the charities of London appear to exceed thoſe of all other Britiſh cities, and indeed of all cities in the world in a much greater proportion. The charities of Edinburgh approximate to the aggregate of rates and charities in Liverpool, but thoſe of Milan appear to be double of the aggregate amount in Liverpool. The principal charities of London, however, can hardly be conſidered as ſtrictly local, as many extend their munificence to the whole of the Britiſh dominions, and ſome are wholly beneficial to foreigners. The enumeration of theſe charities, with a ſlight memoir reſpecting each, fills a thick octavo volume, publiſhed by Mr. Highmore 1810; which concludes by extracting a ſummary view of the whole from another publication, entitled the Picture of London, which the author of *Pietas Londinenſis*

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quotes, with approbation of the writer's induſtry and correctneſs.

"Among the moral features of the metropolis "is the multitude of its inſtitutions for the relief of "the indigent and the diſeaſed. Beſide two hoſpitals "ſupported at the public charge, one for the main- "tenance of invalid ſeamen at Greenwich, and "the other for invalid ſoldiers at Chelſea, London "has twenty-two hoſpitals or aſylums for the ſick "and lame, and pregnant women; one hundred and "ſeven alms-houſes for the maintenance of old men "and women; eighteen inſtitutions for indigent per- "ſons of various other deſcriptions; ſeventeen diſ- "penſaries, for gratuitouſly ſupplying the poor with "medicine and medical aid at their own dwellings; "forty-one free-ſchools, with perpetual endowments "for educating and maintaining 3500 children of "both ſexes; ſeventeen other public ſchools for "deſerted and poor children; 165 pariſh ſchools, "ſupported by their reſpective pariſhes, with the aid "of occaſional voluntary contributions, which on an "average clothe and educate 6000 boys and girls; "and in each pariſh a workhouſe for maintaining "its own helpleſs poor. In the city, belonging to "the Corporation, there are ninety-four public com- "panies, who diſtribute above 7500*l.* annually in "charity. The ſums annually expended in the "metropolis in charitable purpoſes, independently "of private relief to individuals, has been eſtimated "at 850,000*l.* Moſt of the hoſpitals and aſylums "were founded by private munificence. Of theſe, "ſome are endowed with perpetual revenues, and "others ſupported by annual or occaſional and vo- "luntary contributions." Perhaps, as workhouſes are here mentioned, the whole amount of the poor's-rate may be included in the ſum of 850,000*l.*: and

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if the revenues of Greenwich and Chelsea hospitals, and some others of description far from local, be deducted, the amount of London charities may be found not so much to exceed the proportionate amount of those in some other great towns, as at first sight it may appear to do.

If it be true, as I am persuaded it will certainly be found, that the charities of other countries have never at any period been so conducted as to relieve the poor, of an equal population, so adequately as the poor's-law, with less encouragement of idleness, or with better stimulus to industry; it may be interesting farther to enquire, whether any experiment has ever been made to act upon a plan which may possess the good properties of both, without the mischiefs of either; to steer between the extremes of almsgiving without system, and with small probability of discretion, and of taxation operating in part as a substitute for wages, and in part for charity. I speak of the practical conduct of these systems, rather than of their theoretic principles: for, without admitting the axiom, that "whate'er is best administer'd is "best," I think the converse of the proposition may be found nearer to the truth, 'whate'er is worst 'administer'd is worst,' for even *optimi corruptio fit pessima.* The objections, in fact, urged with truth on both sides, by their mutual advocates, against each system, are resolvable into this common argument; that both are liable to much misconduct, and both have accordingly been misconducted. Misconduct in both systems has been justly attributable to a want of zealous, active, persevering, and enlightened men, who should constantly keep watch over the whole detail, and engage in the execution; when benevolence and judgment, with equally balanced forces, should stimulate and should controul.

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Several experiments have been made, in Bath, to form inſtitutions, which may fix the attention of the wealthy on the concerns of the poor, and make out practicable limits of time and exertion, within which thoſe of the higher claſs may occupy themſelves in promoting, ſubſtantially, the welfare and happineſs of the inferior; without romantic or fanatical neglect of ordinary duties, or inconvenient abandonment of the comforts and elegancies of their ſtation.

Such may indeed be ſaid to be the object of the more extended plans for National Education, by the advocates of the methods of Dr. Bell and Mr. Lancaſter, or the improved ſcheme of Mr. Poole; alſo of the Society for promoting Chriſtian Knowledge, and of the Bible Society. But the object of the promoters of theſe inſtitutions is ſpiritual good, neceſſary, undoubtedly, to temporal as well as to eternal welfare, but not providing means for the immediate relief of bodily wants.

It is moſt agreeable to ſtate, that the foremoſt, in point of time, of theſe inſtitutions, in Bath, have been founded by ladies of rank; and ſupported with zeal by gentlemen, not generally acquainted with the foundreſſes, from full conviction of their utility.

An anxious wiſh to induce the lower orders to benefit themſelves, independently of parochial aſſiſtance, by cultivation of ſyſtematic œconomy, induced Lady Iſabella Douglas, in the year 1808, to propoſe the formation of a *Fund to give Intereſt on ſmall Savings, to perſons of good character.* It was thought important to intereſt the truſtees in conſidering the good character of the depoſitors, and to give an additional impreſſion, on the minds of the depoſitors, of the benefit to be obtained by the preſervation of ſuch character: that while the pleaſure of conferring a benefit was felt on one ſide, the

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conviction that the rich and the refined were diſintereſtedly devoting their labours to the ſubſtantial benefit of their poorer compatriots, might be duly impreſſed on the other. After much deliberation, it was reſolved, to contract the plan for a time, and to extend the benefit of the fund only to domeſtic ſervants. Four ladies, and as many gentlemen, agreed to become jointly bound to the depoſitors of ſums, amounting at the leaſt to twenty-five ſhillings, and under 50*l.* to give half-yearly intereſt on ſuch depoſits at the rate of 4 per cent. The fund was limited to the amount of 2000*l.* and it was agreed, that when the depoſits ſhould equal ſuch amount, no more ſhould be received, except as vacancies might occur. Prejudice againſt a novelty may have operated for a few months to delay the influx of depoſits, but before the end of the firſt year, the full ſum of 2000*l.* was collected. It was wiſhed, that as for prudential reaſons the fund was limited, the benefits might be extended only to the moſt worthy of its peculiar objects; that the admiſſion ſhould be conſidered by the depoſitors as effected by the kindneſs of their maſters or miſtreſſes, rather than by the bounty of the managing truſtees; that mutual good-will might be thus promoted in every family, to which each depoſitor was attached; a detailed good character from the head of each family was therefore made an indiſpenſable condition of the reception of a depoſitor. A late Advertiſement of the Truſtees, ſtates, "The books of the fund are, in a moral view, "peculiarly ſatisfactory. As none have been admitted to the benefit of the fund, except thoſe "who have brought recommendatory characters "from the maſters and miſtreſſes in whoſe ſervice "they were engaged, a record has been kept, for "nearly ſeven years, of the continual good characters

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"of above 212 domeſtic ſervants." A circumſtance which might poſſibly be productive of utility to a ſervant, when the family in which he has lived has been ſuddenly broken up and diſperſed by misfortune, or in conſequence of the deaths of the principals. It is added, "As the Truſtees have reſolved not "to hold a depoſit belonging to any one ſervant, ex- "ceeding 45*l.* and have conſtantly, on repayment of "ſums to that amount, recommended their immediate "inveſtment in the public funds, they are gratified "(in the year 1815) in obſerving an eaſy oppor- "tunity of making ſuch inveſtment afforded by the "*Provident Inſtitution*, recently eſtabliſhed in this "city; the fundamental principle of which is a "pledge, on the part of the truſtees and managers, "that each depoſitor of 1*l.* and upwards, ſhall be- "come proprietor of five per cent. ſtock, according "to the price of ſuch ſtock at the time in which ſuch "ſum ſhall be found to be depoſited." This arrangement, ſuggeſted perhaps by clauſes in Mr. Pitt's and Mr. Whitbread's bills before mentioned, was with great credit to themſelves, and with great benefit to the public, brought forward by Mr. Enſor, and Dr. Haygarth, of Bath. The extenſive advantages which may be expected to reſult from the eſtabliſhment of ſimilar inſtitutions in the ſeveral counties, or generally in great towns, ſuperintended by the reſident gentry, are too numerous to be here detailed. It may ſuffice to obſerve, that, independently of their tendency to promote and ſuſtain a laudable ſpirit of œconomy, they may operate with no ſmall political good, in giving to the lower claſſes an extended intereſt in the ſtability of the government funds; and uſefully correct many erroneous apprehenſions, and idle jealous feelings, reſpecting that important portion of the ſtate's machinery.

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Prior, in point of time, to these institutions, was founded another, which I mention last, because it falls within my present view to detail its principles somewhat more minutely: I mean the *Bath Society for the Investigation and Relief of Occasional Distress, Encouragement of Industry, and Suppression of Vagrants, Street-beggars, and Impostors, instituted Jan. 1805, at the suggestion of Lady Isabella King.**

This charity makes no pretence to novelty of principle; but it attempts to combine together, and to extend in application, what was deemed to be most useful and practicable in some projected, and in some existing, establishments. Previous to the institution of this society, M. Martin, esq; of Poet's corner, Westminster, had published a letter to Lord Pelham, on the state of mendicity in the metropolis, March 1803, describing the progress of an enquiry, commenced in 1796, into the circumstances of the beggars; being led, as he says, to suppose that the general obloquy passed on this despised though numerous class of society, was in many instances unjust. He states, that he received a grant of 500*l.* from the Treasury, to enable him to prosecute the enquiry; that "about 6000 tickets were printed, and sold at "the price of threepence each, for the purpose of "being distributed to beggars, who were admitted "to the office in consequence of their shewing such "tickets, and received the value, and frequently more." He observes, "It is not surprising that some of "the parochial beggars should have been disap-"pointed in their expectations. Those of home "parishes were not strictly considered as proper "objects for a distinct provision. With respect to "parochial beggars of distant parishes, resident in "London or its neighbourhood, it was utterly out

* See Appendix, No. 2.

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" of my power to ſecure a general reimburſement " of advances to them, however neceſſary, if I had " made them, and to have made ſuch advances in " any proportion to their wants, without proſpect " of return, would have borne too hard upon, or " rather exhauſted, my limited funds. With conſi- " derable regret, therefore, I was conſtrained to leave " theſe objects nearly as I found them. It was a " ſorrowful circumſtance, but it was unavoidable." The proſpectus, indeed, publiſhed towards the cloſe of the year 1800, particularly ſtated, that " the " acquiſition of information, rather than the relief " of diſtreſs, was the primary object of the enquiry."

Although in the courſe of his enquiry, Mr. M. was enabled to afford occaſional aſſiſtance, yet his plan confeſſedly had no tendency to diminiſh the exiſting ſyſtem of mendicity prevalent within the compaſs of his labours. He propoſes, however, that a public board ſhould be appointed, with a preſident, and four other commiſſioners; that the metropolis be divided into five diſtricts, and that each commiſſioner have the charge of a ſeparate diſtrict; to whoſe care ſhould be confided the diſpoſal of beggars of diſtant pariſhes; who ſhould be authoriſed to advance aid to thoſe who ſhould have obtained written permiſſions from magiſtrates, " approving the cauſes and mo- " tives for their non-reſidence within their own " pariſhes." He propoſes, alſo, that the commiſ- ſioners ſhould have power to ſupply raw materials, and provide employment, for ſuch as ſhould be able to work.

On conſidering the effect of Mr. Martin's tickets, in checking the importunity of beggars, and inducing them to apply to a public office, it occurred to Lady I. King and her friends, that if ſuch office ſhould be attended by a number of enlightened perſons, poſ-

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ſeſſing ſufficient means of affording temporary relief to all who ſhould be deemed deſerving of it, and by magiſtrates ready, after due notice, to exert the authority with which the law already inveſts them; if the gentlemen ſo aſſembled ſhould be ſufficiently numerous and active duly to inveſtigate every caſe that ſhould be preſented for enquiry within the whole diſtrict which might be fixed on as the ſphere of their exertions; and if all ſtreet almsgiving ſhould be then ſuſpended, and nothing ſhould in future be given to ſtreet beggars but tickets of reference to the office; the chief inducement to ordinary mendicity, ſtiled by the old ſtatute of Edward VI. "fooliſh pitie," ceaſing to ſuſtain it, the miſchievous practice would ſoon wholly ceaſe. The moraſs might be drained by cutting off the ſpring; and as water, which, when diffuſed, reared only ruſhes, and exhaled putrid miaſmata, when confined and conducted in channels, may educe fertility, and promote various induſtry and happineſs; ſo charity, which, when blindly ſcattered with indiſcriminate profuſion, ſerved only to cheriſh idleneſs, and give activity to fraud, when directed by ſkilful and ſteady inveſtigation, would convey due comfort to worth in affliction, and give wholeſome encouragement to honeſt induſtry.*

* An ancient and a modern anecdote are earneſtly recommended to the attention of thoſe whoſe obſtinate and 'fooliſh pitie' oppoſes, undoubtedly, a principal obſtacle to the ſuppreſſion of idle mendicity. "A Lacedæmonian ſaid to a beggar, if I ſhould give "thee any thing, I ſhould but make thee a greater beggar; for "he that firſt gave to thee made thee idle; and ſo determined thee "to this baſe way of living." *Plutarch's Laconick Apophthems.*— A lady paſſed reſolutely by a melancholy whining beggar, and heard him mutter in a tone of deſpair, "I muſt then! I will do it!" Thinking to avert ſome terrible reſolve, ſhe turned back, and gave him money, and then tenderly enquired what was his deſperate determination. "O my dear, good lady," he replied, "but for "your timely charity, I had almoſt reſolved to go to work."

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Societies called Samaritan, or Strangers Friend Societies, exiſted in London, at Bath, and in many large towns, inſtituted for the occaſional relief of diſtreſſed perſons, without legal ſettlement in the places in which calamity had befallen them. The conductors, however, of theſe inſtitutions were, it is believed, almoſt without exception, although perfectly reſpectable, both in underſtanding and principles, yet inferior in education and property to thoſe who are commonly called gentry; and almoſt wholly conſiſted of diſſenters from the ceremonies or doctrines of the church.* The committee of ſubſcribers to the plan for ſuppreſſion of mendicity perceived, that if ſtreet begging were univerſally repreſſed, the inveſtigation undertaken by them would bring under their notice all caſes of real unfeigned ſuffering, together with extenſive information relative to the moral character, merits, or demerits of ſufferers. They perceived numerous and great advantages, which would not fail to reſult from ſuch efforts and enquiries, not merely to the objects of their inveſtigation, but to themſelves, from the very nature of their occupations, tending to ſtrengthen reſolution, patience, and benevolence, by habitual exertions. They perceived benefits to their diſtricts and pariſhes, from the improvement of character to be expected among the poor, when it ſhould be found that it was attended with ſubſtantial advantages; to the ſuperior claſſes of ſociety, when it ſhould be duly apprehended by the inferior, that many amongſt the wealthy and refined were ready to renounce luxury and eaſe, and to devote their ſurplus of riches and leiſure, and their exalted talents, to the alleviation of the diſtreſſes, and advancement of the

* See Appendix, No. 3.

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welfare, of their poorer fellow citizens; and to the community at large, from the combined operation of the former results. They accordingly resolved to engage in continual investigation of all cases of alleged distress, relieving, according to the extent of their fund, such cases as should appear in any way incapable of obtaining adequate relief from the parish rates, or other legal sources.

It was at first resolved to extend limited relief only to cases of a temporary nature. These persons were to be assisted with donations of food or money, during sickness; or with small loans, payable by instalments of one shilling in the week, without interest; the repayments to be guaranteed by the security of competent neighbours, being housekeepers. Many cases, however, having been observed of decent persons labouring with permanent calamity, a subscription was solicited for the formation of a fund, to supply small additional comforts during life, above the bare pittance of necessaries yielded from other quarters.

Great part of the Annual Report of this Society, published in the beginning of the year 1815, ten years after its institution, is here subjoined; with a persuasion, that it will be found to exhibit an useful middle course between the advocates and adversaries of the poor's law; those who are anxious for its utter abolition, and those who conceive it to possess a degree of excellence not requiring any attempt at meliorative modification.

"The Institution was not formed for the purpose "of collecting money to be distributed indiscrimi- "nately to any applicants, whom subscribers, anxious "to be rid of importunity, might send to the office; "but for the purpose of suppressing that swarm of "audacious impostors which had formerly made

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" this city the ſubject of a contemptuous proverb:
" and for the further purpoſe of aſſiſting thoſe who
" ſhould be deſirous of affording aid to real diſtreſs,
" in exploring the retreats of the humble, the inob-
" truſive, the friendleſs, the helpleſs, the hopeleſs.
" INVESTIGATION IS THE BASIS OF THEIR SYSTEM.
" The co-operation of the benevolent, both in the
" labour of inveſtigating, and in relieving, the
" diſtreſſes of the indigent, is at all times deſirable;
" but the various occupations and engagements of
" moſt perſons prevent them from engaging in ſuch
" inquiry, and ſyſtem and habit can alone induce
" correctneſs in this as in other exertions. The
" members of the committee, not limited in number,
" and always rejoicing in the acceſſion of reſpectable
" aſſociates, offer their time and labour to the public
" to conduct ſuch inveſtigation. They are willing
" to become the almoners of others, but not anxious
" to be the ſole diſtributors of charity; they are
" ever ready and deſirous to communicate the reſult
" of their reſearch, that thoſe at whoſe requeſt ſuch
" inquiry ſhall have been inſtituted, may themſelves
" give the requiſite ſupply, according to their means
" and diſcretion. But they again earneſtly exhort
" their fellow-citizens to abſtain from *indiſcriminate*
" almsgiving; well knowing, from many years atten-
" tive obſervation, that the extravagant tales of
" ſtreet-beggars and petitioners are framed by traders
" in impoſture; that the ſums gained by low cunning
" from indolent credulity are expended in profligacy;
" and that the channel of benevolence is thus diverted
" from its due courſe of conveying ſuccour to worth
" in affliction, to foſter idleneſs and fraud. It cannot
" be too often repeated, that *mere giving is not cha-*
" *rity*. It is often an act of vanity; often a paltry
" price paid for the ear's eaſe, to ſilence clamour;

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" and often a no leſs paltry device to compound for " petty ſins. To give indeed is lovely, when ſym- " pathy prompts, and a ſenſe of duty to God " guides the act. But true ſympathy will not yield " a pittance to ſtifle the cry of affliction; it will " anxiouſly ſearch out the ſource of want, and the " beſt method of adminiſtering ſuccour. A ſenſe " of duty to God will give energy to our exertion, " will make us advance, without nauſea or diſdain, " amidſt rags, dirt, and darkneſs, and without fear, " to the chamber of diſeaſe.

" It is particularly deſirable, that the public ſhould " clearly underſtand, that the Society does not " pledge itſelf to afford relief to the poor pariſhioners " of Bath in *all* caſes of alleged diſtreſs. Many are " continually ſent to the Society, manifeſtly much " diſtreſſed by their own imprudence, which has " induced them to expend their earnings, without " laying by any portion for payment of their rent. " If the arrear has accrued during ſickneſs, charity " may be uſefully extended in ſuch caſes; but other- " wiſe the removal of inconvenience or even diſtreſs " would but augment the evil, by making ſuch im- " prudence habitual in the individual, and general " throughout the place.

" Very many are ſent in full health and vigour of " limb, ſtrongly recommended to the charitable aid " of the Society on account of alleged want of " work; and ſtill more with ſtatements of inability " to maintain large and increaſing families.

" The Committee requeſt the benevolent recom- " menders of ſuch caſes to conſider, that nearly " 12,000l. per annum is raiſed by the poor's-rates in " Bath, for the expreſs purpoſe of providing that " none ſhall ſtarve from the want of bare neceſſaries " of life. The demands on this vaſt fund in ſevere

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" ſeaſons are neceſſarily large and numerous. But " the annual ſubſcription entruſted to the Society " not exceeding on an average one-twentieth part of " the poor's-rate, is neceſſarily limited in its appli- " cation. The aid of the Inſtitution for the Relief " of Occaſional Diſtreſs is therefore generally con- " fined to caſes of ſickneſs, or of peculiar and ſudden " calamity: but as many applicants, enfeebled by " age, though not labouring under the preſſure of " temporary ſickneſs, are, after long reſidence in " Bath, at a great diſtance from their places of legal " ſettlement, and unable to procure immediate aid " from ſuch ſources; to theſe temporary aſſiſtance " is afforded during ſuch time as is deemed requiſite " for making due application to the pariſh officers or " magiſtrates; and aſſiſtance is given towards making " ſuch applications, by letter, from the Viſitors or " the Secretary of the Society, or otherwiſe, as " occaſion may be found.

" It may not be improper here to obſerve, that " during ten years of continued attention to the wants " of the poor, the number of applicants at the " office of the Society has amounted to about " 11,000. If we add to theſe the number of per- " ſons viſited after the floods, in two of theſe years, " above 1500, we may ſay, that individuals of " above 12,000 families have engaged the attention " of the Society. Of theſe about one-third is to " be claſſed ſeparately as travellers, many of whom " have been attended with wives and children. " Taking the average, however, as low as three to a " family, on account of the number of ſingle tra- " vellers, the numbers benefited at different times " will appear to be not leſs than 36,000.* The

* Perhaps it may convey an incorrect idea to ſtate, that ſo many as 12,000 ſeparate families have engaged the attention of the

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" calculation does not include cafes of permanent " diſtreſs, relieved by a fund ſet apart for the purpoſe " of ſuſtaining thoſe who, from age and infirmity, " are no longer capable of earning their ſubſiſtence, " and who often require aid, diverſified with care, " and leniently adminiſtered, in addition to the bare " ſupply of neceſſaries from the pariſh rate. The " comfort extended to this claſs of applicants has " been a ſource of much gratification to the Com- " mittee: and they take this occaſion to exhort the " benevolent public to the ſupport of the general " fund, that it may be better enabled to ſpare the " allotted ſupply, without injury to other branches of " the inſtitution. The number of permanently " infirm, aged, and diſeaſed perſons receiving penſions, " generally amounting to 2l. 12s. per annum,* is, " at the cloſe of 1814, ninety-ſix. The average " age of the penſioners (with the exception of one " nearly blind, two paralytic, and one conſumptive) " exceeds 75. About two-thirds are females. The " characters of all are excellent, and well authenti- " cated. Very many have experienced the comforts " of decent circumſtances, and the affliction of a " painful reverſe. Moſt are thus barely preſerved " from the neceſſity of ſeeking a refuge in a crowded " poor-houſe, and expreſs the moſt affecting gratitude " for the aid which is attended with ſuch reſult.

" We are happy in an opportunity to ſtate, that " the members of our Ladies' Committee have en- " gaged to viſit the female penſioners of the Perma- " nent Fund, and report their obſervations, from time " to time, to the General Committee. There cannot

Society; as probably the ſame reſidents have on an average been twice viſited and aſſiſted in different years.

* The total penſions at preſent amount to 249l. 12s. per ann.

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" be a doubt, that the conſoling attention ſo beſtowed " will be received by the ſufferers viſited with delight " and correſponding gratitude, equal if not ſuperior " to that produced by the pecuniary ſupply. It is " hoped, however, that a ſimilar aſſiſtance to the " charity may be afforded in ſucceeding years, as " the penſions to the objects of the charity amount " at preſent to the ſum of 4l. 16s. weekly; and to " the greater number the diſtributors would be moſt " happy to be enabled to augment the allowance.

" It is requiſite to remind the friends of the Inſti- " tution, that the viſitors to the different dwellings " of the poor, throughout the diſtant parts and ſub- " urbs of Bath, and the ſearch after perſons to " whom they refer for teſtimony and for general " character, occupy a great portion of time; and " that it is therefore abſolutely requiſite to limit the " inveſtigation to ten caſes in the week. If a greater " number ſhould be ſent by ſubſcribers, who have " not leiſure to aid enquiry by any previous exami- " nation on their own parts, it muſt unavoidably " happen that ſome will experience the delay of one " or two weeks before they can get a full hearing. " Great pains, however, are taken that no caſe of " extreme urgency ſhould ever be diſmiſſed without " immediate aſſiſtance; for after the full weekly " number of caſes has been taken down for inveſti- " gation, every perſon attending at the regular hours " is heard. And notice is given to all, of the time " in which they may expect to be admitted as ob- " jects of enquiry.

" By the judicious and humane exertions of the " Ladies' Committee, 76 women have been aſſiſted, " in the courſe of this year, during the period of " their lying-in, with the comforts which ſuch caſes " peculiarly require.

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" The ſucceſs of the Loan ſyſtem, under ſtrictly " judicious management, has been gratifying beyond " the moſt ſanguine expectations, from the manifeſt " promotion of regular habits of œconomy, from " gratitude frequently expreſſed, and from the clearly " improved condition of thoſe who have been ſo " aſſiſted.

" The Committee feel the moſt complete confi- " dence, that by a general co-operation of the inha- " bitants and viſitors with the views of the Society, " the moſt urgent diſtreſſes of the induſtrious poor " will not fail to be promptly and properly relieved, " idleneſs and vice to be detected and diſcouraged, " and the general peace, comfort, and ſecurity of " the town, to be ſtrengthened and preſerved.

" Perſons deſirous of obtaining correct information " of the real character of any applicant, to whom " they may be diſpoſed to give private relief, may " receive it by calling at the Office, on any day " between the hours of 12 and 2; or if a written " requeſt be ſent, with an addreſs, to the Regiſtrar, " at the Office of Inveſtigation, No. 6, Pierrepont- " place, an extract from the Journals will be returned."

" *Number of Cases registered during the Year.*

" Book 14. Caſes of Reſidents - -	521
" Caſes of Travellers - -	2121
" Lying-in Caſes - - -	76
" Permanent Caſes - - -	96
	2814

" The Members of the Committee have perſon- " ally viſited all the ground floors and inhabited

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" cellars in the lower part of the town, and diſtri-
" buted coals to the poor reſidents diſtreſſed by the
" late flood.

" The Committee has obſerved, with great
" pleaſure, that ſimilar Inſtitutions have been eſta-
" bliſhed in Edinburgh, at Briſtol, and at Oxford.
" It muſt inevitably happen, that the ſuppreſſion of
" idleneſs and impoſture, the extenſion of active
" charity and virtuous ſympathy, will prove be-
" neficial, not merely to towns in which ſuch aſſocia-
" tions have been formed, but to the rich and poor
" throughout the kingdom, by the influence of
" uſeful example."

It will, probably, occur to many, that the veſtry of every pariſh is almoſt at preſent, or might become, by adjournments from day to day, a ſociety of this kind; deriving peculiar advantage from the power of the overſeers, and the ample ſupply of the poor's rate. But it muſt be obſerved, that in ſmall country pariſhes in which any reſpectable gentleman's family is generally reſident, the diſtreſs which makes inveſtigation laborious, and aid difficult, is hardly to be found; and in large towns, where the evil is at its height, the gentry, as I have before obſerved, too generally ſhun the veſtry meeting. I am told, however, that an exception exiſts in the pariſh of St. George's, Weſtminſter, moſt honourable to the nobility and gentry, whoſe exertions are equally beneficial to all orders of the community in that vaſtly populous diſtrict.† It is undoubtedly highly to be

* The Proſpectus preceding the regulations and the rules of the Edinburgh, as well as of the Oxford Society, well deſerve the attention of the inquirer into this ſubject.

† Theſe gentlemen form a ſelect veſtry. I cannot conceive any reaſon why ſelect veſtries ſhould not be generally formed in the

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wiſhed that the objects of the Bath Society ſhould be adopted by the members of every veſtry; that ſeveral of the principal reſidents of every pariſh being, of courſe, members of the veſtries, ſhould devote a conſiderable portion of their time and attention to the promotion of ſuch purpoſes, acting in the veſtry, and, as far as poſſible, in their capacities as members of the veſtry; but alſo wherever ſuch mode of acting ſhould be found impracticable or inconvenient, as members of a charitable aſſociation, prepared with ready benevolence to afford aid in all ſuch omitted caſes.

I think, however, that it will be found that an extenſive charitable aſſociation, acting in concurrence with magiſtrates, overſeers, and a veſtry, may poſſeſs many advantages, which a veſtry, confined to its legal functions, would not attain.

The pariſhioners merely aſſembled in the veſtry cannot make adequate enquiry into the numerous caſes which may be preſented for inſertion in the liſt for relief out of the poor-houſe. A ſociety devoted to inveſtigation, and regularly allotting to each member in ſucceſſion a definite portion of time for ſuch purpoſe, will not vacillate, and pauſe to ſee by whom it ſhall be undertaken. Each perſon will know his defined duty. The inquiry, which even the moſt ſagacious might purſue with difficulty when newly engaged, will become eaſy from habit. The occupation will benefit the man of leiſure by diſſipating the ſickneſs of *ennui*, and the languid ſhame of uſeleſsneſs; to the man of buſineſs it will afford the relaxation of

pariſhes of all great towns except the difficulty of procuring members; but, quere, what is requiſite to eſtabliſh a *cuſtom* in ſuch caſe? "By cuſtom there may be ſelect veſtries of a certain number of "perſons elected yearly to make rates, and manage the concerns of "the pariſh for that year; and ſuch cuſtom is a good cuſtom."—*Burn's Juſtice, vol. i. p. 396.*

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eaſy effort, and the gratifying occaſion of doing good without riſk; of indulging the feelings of kindneſs, unalloyed by nicely calculating ſelfiſhneſs. It has been frequently objected againſt all inquiry into the circumſtances of the poor, that all the knowledge ſo obtained has a tendency to harden the heart; that it is merely a knowledge of folly, and ſelfiſhneſs, and vice, in its groſſeſt and meaneſt forms, calculated to excite diſguſt and contempt, to deaden ſympathy, and to avert charity. Such objectors may rave in praiſe of the

"Pity which gave, ere Charity began;"

but the objection is founded in falſehood, and the verſe is at the beſt miſapplied. It is an amiable character, which in childhood diſplays lively ſenſibilities at a period when experience cannot poſſibly have been acquired to control them; but manhood is diſgraced by the abandonment of reaſon, either in reſpect to religion or to morals: and the advocates of ſuch abandonment may be fairly ſuſpected, in either caſe, of wiſhing to ſubſtitute formal jargon and oſtentation in place of the ſoul's ſtruggle and the body's toil. In fact, the higher faculties of the mind, like thoſe of the body, are notoriouſly ſtrengthened by continual exertions, and become torpid from inaction. Benevolence expands in proportion as it extends the ſphere of its regards. The continued contemplation of its exalted relation to the everlaſting Fountain of Mercy cannot fail to exalt its affections; the high and ſolemn thought that the Eternal Spirit in whom all light, all life, all goodneſs, are inherent and eſſential, beholds each conception as it riſes in the heart, each action throughout all its progreſs, muſt ſurely awaken all the energies of zeal, and inveſt charity with the radiant dignity of holineſs.

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But the knowledge of the poor is not ſo degrading to humanity, in its diſplay or in its operation, as the objection ventures to aſſume. Ignorance muſt, perhaps, in equal circumſtances of temptation, be more liable to error than wiſdom. But the temptations of poverty are mercifully modified to the condition of the poor. If they often are defective in prudence, in neatneſs, and politeneſs, they poſſeſs many qualities which the more refined claſſes might do well to copy. They are commonly, to an exemplary degree, patient under affliction, and calm at the approach of death. If the greater number of criminals who ſuffer the penalties of the law be found amongſt them, it muſt be remembered that they are the moſt numerous claſs, and that the culture which ſhould teach the control of the paſſions has been rarely and ſcantily imparted to them; and although of late a wholeſome emulation (not to ſay rivalry) has ariſen in extending education, yet many ſtill avow a wiſh to ſee them excluded from ſuch, which they deem dubious, advantages. They are, as far as my experience extends, as honeſt as their betters. A comparative eſtimate of the virtues and vices of different claſſes is, however, not eaſily made, and it might appear invidious to ſtate a balance upon either ſide. The poor are moſt certainly at the leaſt as prompt as the rich in all acts of humanity, according to their means. In all ſituations of hazard, inſtances continually occur of danger to limbs and to life braved and encountered to convey ſuccour to ſuffering fellow-creatures. They have, indeed, little to give; but the ſhelter of their dwellings is afforded to the wanderer, often with too little caution; and amongſt the female poor I have delighted in obſerving a magnanimous perſeverance in humane attentions to their ſick neighbours, undeterred by nauſeating horrors, and undiſmayed

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by the peril of infection. They are accuſed of wanting gratitude. This accuſation, were it true, would not juſtify, in any inſtance, the ſlighteſt diminution of charity; a principle not liable to vary with the eddies of temper, caprice, and conjuncture; a combination of elevated intellect, and of purified ſenſibility, fixed on the law of GOD, which it delights to contemplate, eternal as the Great Spirit of eternal mercy from whence it draws its birth, aſcending ever from height to height of goodneſs, advancing, linked with piety, as "cherub with cherub joined," under the banner of the Moſt High, in ſtrict and glorious union. But the accuſation is not generally true. They may, indeed, be found to be but ſlightly affected by benefits manifeſtly not flowing from ſympathy, not afforded with kindneſs, extorted by painful importunity, or ſcattered with diſdainful careleſsneſs; but let thoſe who viſit them in ſickneſs, who cheer them in affliction, who, condeſcending to conceive that they have hearts to feel, ſpeak to thoſe hearts with the voice of tenderneſs; let theſe ſay, whether thoſe whom they have thus addreſſed have wanted the eloquence of ſobs and tears in aid of their unpoliſhed language; have ſoon forgotten the genuine benefactor; have not, even at remoteſt periods, rejoiced in opportunities not to diſcharge obligation, but to find expanſe in action for the high ſwelling flood of affection, which lifts the ſoul towards the level of that ſpring which gave the impulſe to its energies. No. Their feelings are abundantly reſponſive to real ſympathy, but they have the ſagacity to diſtinguiſh between oſtentation and charity.

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CONCLUSION.

IN ſeveral parts of this imperfect ſurvey of the conduct of different ſtates, and the opinions of certain divines, philoſophers, and legiſlators, relative to the poor, I have in ſome degree anticipated inferences, which are yet more ſtrongly impreſſed by a review of the whole.

The poor have exiſted in all periods. The inſpired legiſlator of the Jews tells them, "the poor ſhall "never ceaſe out of the land." The ſagacious philoſopher ſays, "All cannot ſhare alike the bounties "of nature. Were there no eſtabliſhed adminiſtration "of property, every man would be obliged to guard "with force his little ſtore. Selfiſhneſs would be "triumphant. The ſubjects of contention would be "perpetual. Every individual would be under a "conſtant anxiety about corporal ſupport; and not "a ſingle intellect would be left free to expatiate in "the field of thought." *Malthus, vol. ii. p.* 102.

As the poor have ever exiſted, ſo the efforts of the rich have ever been directed, ſometimes more and ſometimes leſs ſyſtematically, to the alleviation of their wants and diſtreſſes. The ancient ſyſtem of ſlavery was, however odious and degrading, a ſyſtem of ſure ſuſtenance for the poor. The military arrangement of the feudal ſyſtem brought the vaſſals continually under the notice of their ſuperiors and their lords, who were duly prepared to ſuſtain their human property, and encourage the devotion of their adherents, generally ready to repay kindneſs with the ſacrifice of life in the lords' quarrel.

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When nations are farther advanced in general opulence, and arts and trade have introduced ſocial gradations; have greatly extended population; have aſſembled multitudes in ſplendid cities; have advanced luxury to its height; the occaſions which bring the loweſt into contact with the higheſt claſſes, are ſo rare, that the poor would be in danger of being wholly forgotten, had not the intermediate claſſes various urgent motives to preſs the claims of the neceſſitous on their attention, that the onus of the ſuſtenance of the poor may not be unfairly ſhifted from thoſe who are beſt able to contribute to it, on thoſe whoſe means are much leſs adequate.

Writers on the evil effects of exceſſive luxury have uſually expatiated on the enervating effects, both to the mind and the body, of a general diſpoſition to immoderate ſenſual indulgence, to indolent habits, and to the abandonment of hardy exerciſes; and have attributed chiefly to theſe circumſtances the decline of the proſperity of nations. But the moſt luxurious people, the moſt effeminate in habits, and depraved in morals, have diſplayed every diverſity of brilliant talents, and have been equal to the moſt arduous and terrific military achievements; witneſs Greece, and Rome, and France; yet luxury, and that criminal exceſs of ſelfiſhneſs, which is its great characteriſtic, has ſurely brought on revolutions, and anarchy, and all the inevitable train of miſeries, the monſters of political diſeaſe and diſſolution, by ſapping the great pillars of the political fabric,—morals and religion. Luxury cheriſhes ſuperſtition, which flouriſhes like a gaudy weed on the ruins of rational religion; but it engenders indignant contempt, which, with blind rage, has aimed deſtruction at the rubbiſh which diſgraced the ſhrine, and endangered the ſanctuary itſelf. Luxury diffuſes through all claſſes an intemperate deſire

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of ſelf-indulgence, what wonder, then, that each, abſorbed wholly in ſelfiſhneſs, is neglectful of the ſocial duties which are neceſſary to the welfare of all.

The weakneſs, then, of corrupt, luxurious, and vicious ſtates, appears to me to ariſe from an abſence of that mutual ſympathy, reſpect, and love, between the ſeveral claſſes, which are the natural ſources of political ſtrength. Thank GOD! this moral *lues* is not yet our condition; this tendency to a morbid ſolution of political continuity, which endangers the ſeparation of the fleſh and bone of the ſtate, raiſing foul and falſe notions of oppoſing intereſts between the rich and the poor, the burning and burſting tumours of anarchy, inducing the maraſmus, the atrophy of deſpotiſm.

Piety, however variouſly expreſſed, ſtill glows generally and copiouſly in Engliſh boſoms; and Charity, its hallowed aſſociate, abounds amongſt us. The plan, and conduct, and the voluminous Reports, of that valuable inſtitution, *the Society for bettering the Condition of the Poor*, &c. (too generally known and reſpected to need my mite of applauſe,) give ample proof to this effect: and no doubt can be entertained, that theſe bleſſings, and ſources of innumerable bleſſings, are to be traced to the comparative freedom and purity of our political and religious ſyſtems, which allow the energies of intellect, and the beſt feelings of the heart, to expand, free from thoſe bonds of ſuperſtition and ſervility which have proved fatal to many other nations.

"The apparent end of the impulſe of benevolence (ſays Mr. Malthus, vol. ii. p. 425) "is to draw the "whole human race together, but more particularly "that part of it which is of our own nation and "kindred, in the bonds of brotherly love; and by "giving men an intereſt in the happineſs and miſery

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" of their fellow-creatures, to prompt them, as they " have power, to mitigate the partial evils arising " from general laws, and thus to increaſe the ſum of " human happineſs. But if our benevolence be in- " diſcriminate, and the degree of apparent diſtreſs be " made the ſole meaſure of our liberality, it is evident " that it will be exerciſed almoſt excluſively upon " common beggars; while modeſt, unobtruſive merit, " ſtruggling with unavoidable difficulties, yet ſtill " maintaining ſome ſlight appearances of decency " and cleanlineſs, will be totally neglected. We " ſhall raiſe the worthleſs above the worthy; we " ſhall encourage indolence, and check induſtry; and, " in the moſt marked manner, ſubtract from the ſum " of human happineſs."*

Thoſe who aſpire to effect the good here pointed out, and to avoid the evil, muſt be eſpecially careful in beſtowing benefits, ſo as not to excite a general reſtleſsneſs for continual change of condition. Great judgment is requiſite, both in ſpeaking to the poor, and to others in their preſence, reſpecting their condition, their general or their particular circumſtances. It is to be remembered, that, though not refined in their manners, they can diſtinguiſh real kindneſs from affectation; that they can feel inſult from ſupercilious airs, and from the grimace of pretended condeſcenſion, though not acute in diſcrimination; they can ſee the ridiculous in pompous formality, and often gueſs pretty ſhrewdly at the diſtinction between the cant of hypocriſy, obtruding admonition, and the zeal of kindneſs, which points out what is plainly and practically beneficial. Nothing ſhould ever be even remotely ſuggeſted or uttered before them, or expreſſed by geſture, which may excite diſcontent with a ſtate which cannot be

* See Appendix, No. IV.

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amended. It is to be remembered, that they are not neceſſarily wretched, becauſe they are comparatively poor, becauſe they are coarſely fed and clothed, becauſe their houſes are mean and ſcanty, their apartments crowded and dirty. Cuſtom cannot merely reconcile, but can give endearment to all theſe. In ſpeaking to the poor, many employ a rhetorical phraſeology, which they cannot underſtand, and which excites their ridicule; ſome affect to mimic their dialect a ſtill greater error, for the awkward abſurdity is obvious, and it may poſſibly give pain, from wearing a doubtful air of mockery.

The manners, the habits, the minds, and the feelings of the poor, muſt then be ſtudied with attentive obſervation, not merely caſual but ſyſtematic, by thoſe who wiſh to do permanent, ſubſtantial good to them, or to themſelves, by engaging in ſuch occupation.

The viſitor of the poor ſhould be attentive not to exhibit ignorance of what belongs to their condition: ſhould, in addreſſing them, preſerve a medium between formal politeneſs and free familiarity. Expreſſions of levity will at all times be avoided in the preſence of the afflicted, but ſhould be eſpecially ſhunned before the poor. The language, the tone, the geſture of anger ſhould be ſtudiouſly repreſſed; ſuſpicion of falſhood ſhould be carefully concealed. Benevolence would rather be for ever duped, than once conſent to wound honeſt feelings with unjuſt doubt. Allowance muſt be made for exaggeration in complaint, for great ſlowneſs in apprehenſion of queſtions, for confuſion in narrative, for mutual miſconception of pronunciation. In ſhort, every method ſhould be ſought, and cultivated with anxiety, which may enhance, every act and expreſſion muſt be avoided which can tend to leſſen, the reſpect and affection of the poor towards

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thoſe who viſit them. The fulleſt proof ſhould be eſtabliſhed of any attempt to deceive, and the completely expoſed fraud ſhould be repelled with dignity of grave indignation.

A habit of aſking queſtions ſyſtematically will give to an enquirer a facility in diſcovering truth, and in developing obſcure meanings; and may prove beneficial to both parties, in giving order to a perplexed, and brevity to a long-tending and wide-wandering, ſtory.

The viſitor of the poor ſhould be acquainted with the means of relief afforded by law, and with thoſe which may be obtained from the eſtabliſhed public charities; and ſhould inculcate economy, by example, as well as precept. He ſhould ever bear in mind, that giving is not the only charity. Adviſing is often of much greater importance; and a patient, kind hearing frequently is an act of the higheſt beneficence, with patience and long-ſuffering aiding an over-burthened heart to throw off its load, and ſuſtaining from deſpair a ſoul, which was ſunken from long hopeleſſneſs of ſympathy.

In diſtribution of alms, the greateſt care is to be taken not to encourage indolence by exceſſive, and jealouſies by partial, and envy by publicly-diſplayed, donations. It is a fooliſh vanity, which ſeeks to ſurprize the poor with unexpected magnitude of largeſs. Travellers ſhould be aided with a much more cautious and ſparing hand than reſidents, as their ſtories have neceſſarily very ſcanty evidence; as in every town they have equal opportunities of gaining aid, and great numbers ſubſiſt in a wandering way of life, ſeeking ſupport from alms, impoſing by fictitious ſtories on the careleſs or the credulous.

I know not any way in which men poſſeſſing wealth and leiſure can poſſibly be more profitably occupied,

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than in the ſtudies which tend to the beneficial direction of charity in all its branches, and in the practical exertions which it requires; and which, if ſtudy does not promote, it is, as Milton ſays, no better than the buſy idleneſs "of children, gathering pebbles on the ſhore."

Every great town of the kingdom poſſeſſes charitable eſtabliſhments, in the active promotion of which the rich may be uſefully engaged. And a catalogue of thoſe noblemen, gentlemen, and ladies, who have long devoted, not only great part of their income, but their time and talents, to the ſuperintendance of ſuch charities, might confer no leſs honour on the nation, and might contribute no leſs to account for the bleſſings which it has pleaſed Almighty GOD to ſhower upon us, than the proweſs of our dauntleſs army and navy, the ſkill and gallantry of their dignified commanders. Glorious is the age and nation, which has produced a HOWE, a NELSON, a MOORE, a WELLINGTON; and bleſſed the country and period, which could boaſt a HOWARD, a HANWAY, a PUSAY, a BERNARD, a BARRINGTON, a WILBERFORCE, and ſuch females as a TRIMMER and a MORE. Charity is a diſpoſition to place our chief intereſt in life, to ſeek for our principal enjoyment, in doing all poſſible good to others; and to look up to GOD with love and gratitude for the bleſſed, felicitous emotions which are the neceſſary, the heaven-appointed conſequences of ſuch habits and ſuch exertions.

I am tempted again to adorn my collection with a ſentence from that admirable ninth chapter of the ſecond volume of Mr. Malthus's eſſay "on the direction of our charity."

"One of the moſt valuable parts of charity is its "effect upon the giver. It is more bleſſed to give "than to receive. Suppoſing it to be allowed that

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" the exercise of our benevolence in acts of charity is " not upon the whole really beneficial to the poor, " yet we could never sanction any endeavour to ex- " tinguish an impulse, the proper gratification of " which has so evident a tendency to purify and to " exalt the human mind. But it is particularly sa- " tisfactory and pleasing to find, that the mode of " exercising our charity, which, when brought to the " test of utility, will appear to be most beneficial to " the poor, is precisely that which will have the " best and most improving effect on the mind of the " donor."

In an extended view of charity, the sincere diffuser of religious truth and love, the active magistrate, the strenuous and upright patriot, the philanthropic advocate of the oppressed Africans, as well as the visitor of the poor, the sick, and the afflicted, are all severally engaged in different branches of the same great work; in which, as in arts and manufactures, a division of labour and a devotion of certain persons to definite parts of the general undertaking, is the only sure method of advancement toward perfection.‡ It is vain, therefore, in any case to speak of charity as compatible with vice, with a selfish pursuit of individual gratification, regardless of the misery which is inevitably brought on others. The perfection of Charity is the perfection of man's state on earth; the highest end and aim of man on this side of heaven; of the philosopher, the philanthropist, and the patriot: yet by the eternal law, which has ordered both the heaven and the earth, and

‡ It is wholly irreconcileable with all experience to conceive the possible compatibility of a general laxity of morals with the permanent welfare or comfort of individuals or of nations. He must have observed little, and thought less, who could fail to perceive that goodness and happiness are reciprocal.

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linked the corruptible with the incorruptible, the mortal with immortality, it is ſo involved with our beſt hopes of a bleſſed and glorious hereafter, that it is impoſſible for any to feel truly conſcious of a genuine reſolute devotion to promote peace and goodwill amongſt men, without a neceſſarily aſſociated conſciousneſs of his progreſs toward the bleſſing and glory of GOD on high. The heavenly book of CHRIST, which in every ſentence blends charity with holineſs, will cheer through life the labourer in this purſuit, and elevate his ſoul in death with the ſalutation of eternal love, "Enter thou into the joy "of thy Lord."

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APPENDIX.

Abstract of the Returns relative to the Expense and Maintenance of the Poor.

[43 GEO. III. A. 1803.]

ENGLAND AND WALES.

Observations.

No. I.

I. RETURNS from fourteen thouſand ſix hundred and eleven pariſhes or places in England and Wales have been received, and are entered in this Abſtract. Returns from fourteen thouſand two hundred and forty pariſhes or places are entered in the Abſtract of the Returns of 1785; fourteen thouſand one hundred and thirteen in the Abſtract of the Returns of 1776.

II. Three thouſand ſeven hundred and ſixty-five pariſhes or places maintain all or part of their poor *in* workhouſes. The number of perſons ſo maintained, *during the year ending Eaſter* 1803, was

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83,468; and the expenſe incurred therein amounted to 1,016,445l. 15s. 3d.; being at the rate of 12l. 3s. 6¾d. for each perſon maintained in that manner. It appears from the Abſtract of the Returns of 1776, that there were then 1970 workhouſes, "capable of accommodating" 89,775 perſons.

III. The number of perſons relieved *out* of workhouſes was 956,248, (col. x. p. 1. col. 2. and col. 12.) beſides 194,052, (col. 14.) who were not pariſhioners. The expenſe incurred in the relief of the poor *not in* workhouſes amounted to 3,061,446l. 16s. 10½d. A large proportion of thoſe "who "were not pariſhioners," appears to have been vagrants; and therefore it is probable, that the relief given to this claſs of poor could not exceed two ſhillings each, amounting to 19,405l. 4s. This ſum being deducted from the above 3,061,446l. 16s. 10½d. leaves 3,042,041l. 12s. 10½d.; being at the rate of 3l. 3s. 7½d. for each "pariſhioner re-"lieved" *out* of any workhouſe.

IV. The number of perſons relieved *in* and *out* of workhouſes was 1,039,716; beſides thoſe "who "were not pariſhioners." Excluding the expenſe ſuppoſed to be incurred in the relief of this claſs of poor, all the expenſes relative to the maintenance of the poor (col. 4 and 5.) amounted to 4,093,758l. 19s. 6¾d.; being at the rate of 3l. 17s. 9½d. for each pariſhioner relieved.

V. The reſident population in England and Wales, in the year 1801, appears, from the Population Abſtract, to have been 8,872,980, ſo that the number of pariſhioners relieved from the poors' rate appears to be twelve in a hundred of the reſident population.

The number of perſons belonging to Friendly Societies appears to be eight in a hundred of the reſident population.

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The amount of "the total money raiſed by rates," appears to average at 12s. o¾d. per head, on the population.

The amount of the whole expenditure on account of the poor appears to average at 9s. 7¼d. per head, on the population.

VI. The expenditure in ſuits of law, removal of paupers, and expenſes of overſeers and other officers, according to the preſent abſtract, amounts to 190,072l. 17s. o¾d. The amount of ſuch expenditure, according to the Abſtract of the Returns of 1785, (compriſed in cols. 11, 12, and 13, of that Abſtract,) was then 91,998l. 1s. 9d.

VII. The expenditure in purchaſing materials for employing the poor, according to the preſent Abſtract, amounts to 47,523l. 11s. 4¼d. The amount of ſuch expenditure, according to the Abſtract of the Returns of 1785, was then 15,892l. 8s. 10d.

VIII. The poor of two hundred and ninety-three pariſhes or places in England and Wales are ſtated in the returns to be farmed or maintained under contract.

IX. The poor of ſeven hundred and ſixty-four pariſhes or places in England and Wales are maintained and employed under the regulations of ſpecial Acts of Parliament.

X. Five thouſand four hundred and twenty-eight Friendly Societies have been enrolled at the Quarter-Seſſions of the ſeveral counties in England and Wales, purſuant to the Acts of 33d Geo. III. c. 54, and 35th Geo. III. c. 3.; but in this number, are not included the Friendly Societies which have been enrolled in the county of *Devon*, the *Holland* diviſion of the county of *Lincoln*, and the county of *Carnarvon*, the clerks of the peace of thoſe places not having

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returned any anſwer to the application, requeſting them to ſpecify the number of Friendly Societies which may have been enrolled purſuant to the ſaid Act.

XI. Application having been made to the ſeveral clerks of the peace, requeſting them to ſpecify "the uſual proportion of the rated rental to the "rack rental;" it appears that, according to the anſwers received, the rated rental amounts on an average to about *three-fourths* of the rack rental; but many of the clerks of the peace have not been able to ſtate any thing ſatisfactory in their anſwers to the above queſtion.

The rated rental of each county having been obtained by calculation from the rates in the pound returned, and for the amount of money then raiſed, the total rated rental of England and Wales appears to amount to 24,129,134l.; on which the average rate in the pound is 4s. 5¼d. equal to 3s. 4d. on the rack rental, eſtimated according to the anſwers received from the clerks of the peace.

In the returns from three hundred and eighty-ſeven pariſhes or places in England and Wales, the rate in the pound is ſtated on the rack rental. The amount of money raiſed by rates in thoſe pariſhes or places is 268,381l. 2s. 9½d. The amount of the rack rental, as computed therefrom, is 1,679,716l. 10s. 4½d. conſequently the average rate in the pound, on this rental, amounts to 3s. 2¼d.

It appears, however, from the returns made to the Tax-office for the year ending April 1804, that the rental of real property in England and Wales amounts to 34,000,000l.; not including mines, canals, and ſome other kind of real property, which, with an allowance for the deficiencies incident to taxation, cannot be eſtimated at leſs than 4,000,000l.

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per annum. Including this ſum, the rack rental of England and Wales, liable to aſſeſſment, amounts to 38,000,000l.; on which (the amount of the pariſh rates being 5,348,205l.) the actual rate in the pound averages at 2s. 10d. or nearly *one ſeventh* part.

XII. The area of England and Wales (according to the lateſt authorities) appears to be 58,335 ſquare ſtatute miles, equal to 37,334,400 ſtatute acres. Wherefore the number of inhabitants in each ſquare mile (containing 640 acres) averages at 152 perſons.

No. II.

THE Houſe of Protection, inſtituted, in 1805, by Lady I. King, has been ſlightly noticed, page 121. It is eſtabliſhed for the reception and inſtruction of young girls of good character, who, from the death or abſence of their parents, or any other misfortune, are in want of a ſafe aſylum, until they can be placed out as ſervants The charity is under the management of eight ladies; who "take it in turns to viſit "the houſe daily, to hear the girls read, examine "their work, and give any directions that may be "neceſſary to the matron." Orphans are admitted at the age of ten, others not under thirteen. The Report for the year 1813 ſtates, "The object is to "afford protection to the friendleſs, and at the ſame "time to give them ſuch inſtruction as may render "them uſeful in the ſtations which perſons of their "claſs are likely to obtain; namely, thoſe of under "ſervants, or maids of all work in ſmall families. "Their accommodation and relief in the Houſe of "Protection are inferior to what they probably will "have when at ſervice: they are employed in

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" houſhold work; in waſhing and ironing: they are " taught to make and mend their own clothes; and " particular care is taken to correct the love of dreſs " now ſo prevalent among the lower claſſes."

The benevolent zeal of this Lady has alſo given the firſt impulſe to an Inſtitution of a higher deſcription, powerfully ſupported by the Queen and Princeſſes, as well as by many of the principal female nobility, *for improving the ſituation of Ladies of reſpectable character and ſmall fortune.* The plan is thus announced.

" It has long been anxiouſly wiſhed, that a plan " could be effectively brought forward, which ſhould " induce ladies of rank and reſpectability through- " out the kingdom to unite, for the purpoſe of " affording aſſiſtance and protection to females of " good families, who are, by the death of parents, or " by other calamities, much reduced below the ſtate " of comfort to which they have been accuſtomed.

" The frequency of ſuch afflictive caſes muſt have " brought ſome within the range of every one's " obſervation; and the wiſh to alleviate the diſtreſs " attendant on ſuch deprivation muſt, it is conceived, " be univerſal.

" Schemes have been heretofore ſuggeſted for the " formation of eſtabliſhments ſimilar to thoſe which " exiſt in almoſt all proteſtant ſtates on the continent; " but the difficulties attending the firſt foundation of " ſuch inſtitutions on an extended ſcale have been " deemed inſurmountable.

" It is now propoſed that *one* limited eſtabliſhment " be formed by the way of trial, and, if ſucceſsful, " of example.

" That a fund be raiſed by ſubſcriptions of the " nobility and gentry, applicable, in the firſt inſtance, " to promote and ſuſtain the primary inſtitution;

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" and ultimately, to give general extenſion and per-
" manent ſecurity to ſuch eſtabliſhments throughout
" the kingdom.

" That ſuch fund be inveſted on Government
" ſecurity in the names of moſt highly reſpectable
" truſtees, and be placed under the control of
" dignified patrons and patroneſſes.

" That, with a view to the immediate furtherance
" of this object, an aſſociation be formed of Ladies,
" among whom twelve will act as patroneſſes and
" ſuperintendants of the undertaking; and that a
" local committee be appointed to eſtabliſh a primary
" inſtitution in the neighbourhood of Bath.

" That a lady be appointed by this committee
" as ſuperintendant of the eſtabliſhment, and that
" the regulations of the houſhold be placed under
" her direction.

" That no one be admitted into the eſtabliſhment,
" except on the unanimous agreement of the local
" committee, that the circumſtances of the perſon
" propoſed for admiſſion accord with the object ex-
" preſſed in the general propoſition.

" That each lady who is regularly admitted as
" inmate of the eſtabliſhment, ſhall be required to
" pay annually fifty pounds for her apartment and
" board.

" That ſpare rooms (ſhould the houſe be ſufficiently
" large) be let at a fixed price to ladies in more
" affluent circumſtances, who, preferring ſuch reſi-
" dence, may thus contribute to its ſupport.

" That one of the local committee be annually
" elected preſident; and, as head of the eſtabliſh-
" ment, viſit the houſe, and direct the due obſervance
" of all the regulations.

" That a report from the local committee be
" annually made to the aſſociated patrons and
" patroneſſes.

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"That books be opened, under the direction of "the truſtees, patrons, and patroneſſes, at the bank-"ing-houſes of Meſſrs COUTTS and Co. London, "Sir B. HOBHOUSE and Co. Bath, to receive do-"nations towards the fund for the promotion and "permanent maintenance of the undertaking."

This eſtabliſhment partakes, in a limited degree, of the nature of a benefit club, under the higheſt patronage, and compoſed of the firſt gentry of the country, as ſome of thoſe who contribute may contemplate the poſſibility of its benefit being extended to their own connections; and it appears to have been originally intended to impreſs it with this character, that none might be deterred by pride from accepting its advantages.

No. III.

ACCOUNTS of two charitable ſocieties, one ſaid to have been inſtituted in London in the year 1774, and the other at Nottingham in the year 1776, have been lately preſented to me, both of which are founded on principles ſo exactly correſponding with thoſe of the Bath Inſtitution, as far as inveſtigation is concerned, that they might ſeem to have ſuggeſted the formation of the latter; although it is probable that the founders of the Nottingham Society, who were Quakers, never heard of that in London; and I am well aſſured, that both were unknown at Bath, when the ſociety in that city was eſtabliſhed.

The London ſociety, however, falls ſhort of that in Bath, in not adopting the ſyſtem of relief by ſmall loans, with ſecurities for repayment; and neither of the ſocieties appears to aim at ſtimulating the police officers, by offering bounties on convictions of vaga-

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bonds; nor to poſſeſs funds for permanent penſioners; nor to iſſue tickets for the convenience of a general reference of all mendicants to their offices. The Report from Nottingham is dated 1806; that of the London Society is for 1808. In the London liſt of ſubſcribers, for 1808, appear the names of the Duke of Devonſhire, Marquis of Stafford, Lord Radnor, Lord and Lady Anſon, Mr. Wilberforce, and Mr. Angerſtein, with ſeveral others of our firſt nobility and gentry. The books of the London ſociety are ſaid to be depoſited with Mr. T. S. Stephenſon, No. 14, Hanway-ſtreet, Oxford-ſtreet, and ſubſcriptions received by Meſſrs. Drummond and Co. Charing-Croſs. The inquiry in London was appointed by five perſons in five different pariſhes. The number is, perhaps, hardly adequate to the object; and this ſyſtem does not produce that communication of the rich with the poor, attempted in the committees of the Bath and Oxford Societies.

An account of a Society in Weſt-ſtreet, Seven Dials, for the relief of their poor neighbours in diſtreſs, inſtituted by the Rev. Mr. Gurney, in 1803, is publiſhed, and juſtly recommended to the attention of the public, by the Society for bettering the Condition of the Poor.

In my mention of Bath Charities, I have omitted to notice one which was founded by Mr. Hervé, in 1810, who collected a general ſubſcription, for the purpoſe of granting ſmall annuities to perſons labouring under extreme poverty and infirmity, from old age or ſickneſs, and who have once moved in a ſomewhat higher ſphere than thoſe who are placed on the permanent liſt of the Society for Relief of occaſional Diſtreſs, &c. Mr. Hervé, having ſucceeded in eſtabliſhing ſimilar funds for the ſame purpoſe in other places, has called each the *National Benevo-*

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lent Inſtitution, wiſhing to promote the general adoption of the plan throughout the kingdom. Thoſe who petition for the aid of the fund muſt preſent to the truſtees, for their inveſtigation, certificates ſigned by nine reſpectable houſeholders, vouching for the circumſtances detailed in their narratives. Such a fund, under the control, as in Bath, of upright, active, and intelligent truſtees, cannot but attain the beſt purpoſes of charity, according to the extent of the fund. In 1814, the number of penſioners at Bath are ſtated to be eleven, and the amount of annual penſions £160.

No. IV.

THE general intent of this Collection being to point out ſources of various information, relative to the object of inquiry, I cannot make a more uſeful reference than to the works of Count Rumford, the well-known inſtitutor of a public eſtabliſhment for the poor at Munich in Bavaria; a man of great intelligence, and moſt active in applying various ſcience to public utility, and eſpecially to the advancement of the cauſe of humanity. See his "Eſſay of the "fundamental principles on which general Eſta-"bliſhments for the Relief of the Poor may be "formed in all countries."

"It evidently appears, that no body of laws, how-"ever wiſely formed, can in any country effectually "provide for the relief of the poor, without the vo-"luntary aſſiſtance of individuals; for though taxes "may be levied, by the authority of the laws, for the "ſupport of the poor, yet thoſe kind attentions which "are ſo neceſſary in the management of the poor,

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" as well to reclaim the vicious, as to comfort and " encourage the deſpondent, thoſe demonſtrations " of concern, which are always ſo great a conſola- " tion to perſons in diſtreſs, cannot be commanded " by force." *Eſſays, vol. i. p.* 117.

" The greateſt difficulty attending the intro- " duction of any meaſure founded upon the vo- " luntary ſupport of the public, for maintaining " the poor, and putting an end to mendicity, is an " opinion, generally entertained, that a very heavy " expenſe would be indiſpenſably neceſſary to carry " into execution ſuch an undertaking. But this " difficulty may be ſpeedily removed, by ſhewing " (which may eaſily be done) that the execution of " a well-arranged plan for providing for the poor, " and giving uſeful employment to the idle and " indolent, ſo far from being expenſive, muſt, in the " end, be attended with a very conſiderable ſaving, " not only to the public collectively, but alſo to " individuals." P. 120.

" Not only thoſe who were formerly ſtreet beg- " gars, but alſo others, without exception, who " receive alms in the city of Munich, and its ſuburbs, " amounting at this time to more than 1800 perſons, " are ſupported almoſt entirely by voluntary ſub- " ſcriptions from the inhabitants; and I have been " aſſured, by numbers of the moſt opulent and re- " ſpectable citizens, that the ſums annually extorted " from them formerly by beggars alone, excluſive of " private charities, amounted to more than three " times the ſums now given by them to the ſupport " of the new Inſtitution." P. 121.

" Though nothing would be more unjuſt " and tyrannical than to prevent the generous and " humane from contributing to the relief of the poor, " yet as giving alms to beggars tends ſo directly and

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"ſo powerfully to encourage idleneſs and immorality;
"to diſcourage the induſtrious poor, and perpetuate
"mendicity, with all its attendant evils, too much
"pains cannot be taken to guard the public againſt
"a practice ſo fatal in its conſequences to ſociety.
"All who are deſirous of contributing to the
"relief of the poor, ſhould be invited to ſend their
"charitable donations to be diſtributed by thoſe, who
"being at the head of a public Inſtitution, eſta-
"bliſhed for taking care of the poor, muſt be ſup-
"poſed beſt acquainted with their wants. Or if
"individuals ſhould prefer diſtributing their own
"charities, they ought at leaſt to take the trouble
"to enquire after fit objects, and to apply their
"donations in ſuch a manner as not to counteract
"the meaſures of a public and uſeful eſtabliſhment."
P. 123.

An account of an eſtabliſhment at Chaillot, near Paris, which I have ſeen in a Bath newſpaper, is ſubjoined, as calculated to excite intereſt, and deſerving of attention.

"This is an inſtitution wholly independent of
"charitable purpoſes, in which men and women,
"after they have reached 70 years of age, or ſooner
"if infirm, can, *by right*, and without aſking the
"favour of any one, *place themſelves*, in order to
"paſs the remainder of their days in comfort and
"repoſe. A ſubſcription is the eſſential and indiſ-
"penſable condition of acquiring the right of ad-
"miſſion, according to which, every ſubſcriber muſt
"pay, regularly and punctually, 10d. per month,
"from 10 till 30 years of age; 1s. 3d. per month,
"from 30 to 50; 1s. 8d. per month from 50 to
"70 years of age. Theſe different payments will
"amount to 45l. which muſt be completely paid

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" before a perſon can acquire the right of admiſſion. " Hence, if any one more than ten years of age ſhould " offer as a ſubſcriber, he or ſhe muſt depoſit at the " time of ſubſcription, and according to his or her " age, the ſum which would have been paid if the " ſubſcription had commenced at ten. In order to " give encouragement to benevolence, all perſons " who may be diſpoſed to ſubſcribe, may transfer " their right to as many perſons as they have made " ſubſcriptions, on condition that the perſon who " ſhall be benefited by the transfer, ſhall be, as " nearly as poſſible, of the ſame age as his benefactor, " and that he ſhall not be admitted before he has " reached 70 years of age, and paid the 45l. This " transferred ſubſcription is extinguiſhed by the " death of the ſubſtitute. The funds are placed on " ſecurities, and ſubjected to an adminiſtration, which " is in every reſpect ſafe and undeniable. The " houſe of M. Duchailla, the governor of this inſti- " tution, is moſt beautifully ſituated at Chaillot, in " the Champs Elyſées, about two miles from Paris, " commanding a moſt extenſive view of the city, the " Seine, and the Champ de Mars. In front there " is a very large and elegant parterre, terminating " in an extenſive kitchen garden; behind, there is " another large houſe, formerly the monaſtery of St. " Perine, which alſo belongs to this eſtabliſhment; " and a field of about four acres, bordered by a " well-cultivated garden. In this eſtabliſhment are " nearly 100 aged perſons, male and female, whoſe " manners and appearance evidently beſpeak that " they have figured in the genteeler walks of life, " and whoſe countenances indicate the moſt perfect " happineſs and contentment."

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Since this work has been in the preſs, the Newſpapers have publiſhed "Reports from the Houſe of "Commons, upon the ſtate of Mendicity in the "Metropolis." Theſe will no doubt appear in a fuller form of publication ſome time hence; and cannot fail to excite the ſtrongeſt feeling of intereſt in the mind of every benevolent inquirer.

FINIS.

Printed by Richard Cruttwell,
Bath Chronicle Office, St. James's-Street.

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